Lydgate's Minor Poems.

The Two Nightingale Poems.
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Lydgate's Minor Poems.

The Two Nightingale Poems.

(a.d. 1446.)

EDITED FROM THE MSS.

WITH INTRODUCTION, NOTES, AND GLOSSARY

BY

OTTO GLAUNING, Ph.D.

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Dedicated

TO MY PARENTS.
PREFACE.

About two generations ago the works of Lydgate were very little known even among scholars in Middle-English literature, and the monk of Bury had little credit as a poet.\(^1\) To the late Professor Zupitza it is due that, in the second half of the nineteenth century, more attention has been paid to the study of Lydgate's life and works. About this first real period of Lydgate study, inaugurated by the editor of Guy of Warwick, Professor Schick gives us a concise account on pp. xii and xiii of the Introduction to his excellent edition of the Temple of Glas. This fundamental work itself stands at the end of this period; and in it, for the first time, nothing has been neglected which could give a vivid picture of Lydgate's life and works as a whole; and his qualities as a poet have found a more favourable judgment than before.

The edition of the Temple of Glas has therefore served, in a way, as a basis for all the following publications of works of Lydgate.

To give a brief account of the further progress made in the study of Lydgate, I include in the following list all the editions of works of the monk, published in this second period, as far as they have come to my knowledge:\(^2\)


\(^1\) See Ritson's "this voluminous, prosaick, and drveling monk," and "in truth, and fact, these stupid and fatiguing productions, which by no means deserve the name of poetry, and their stil more stupid and disgusting author, who disgraces the name and patronage of his master Chaucer, are neither worth collecting (unless it be as typographical curiositys, or on account of the beautifull illuminations in some of his presentation-copyys), nor even worthy of preservation: being only suitably adapted 'ad ficum & piperem,' and other more base and servile uses."—Bibl. Poet. (1802), p. 87, 88.

\(^2\) Th. Arnold's publication of Lydgate's verses on Bury St. Edmunds was not accessible to me.


Degenhart, Max, Lydgate's Horse, Goose, and Sheep. Mit Einleit-

¹ Part II was not accessible to me.
ung und Anmerkungen herausgegeben. (Münchener Beiträge zur Romanischen und Englischen Philologie. Heft xix.) Erlangen und Leipzig, 1900.

Brotanek, Rudolf, Die Englischen Maskenspiele. (Wiener Beiträge zur Englischen Philologie xv.) Wien, 1902.

With the exception of the Pilgrimage of the Life of Man, for the edition of which the students of Middle-English language and literature are infinitely obliged to the labour of Dr. Furnivall, the larger works of the monk still have to wait for critical or even handy editions. Of some of the so-called Minor Poems some accurate editions have been published, as we have mentioned; for the rest the student has still to recur to the edition by Halliwell, which has now turned out to be insufficient for modern researches. Therefore I have not looked upon it as a superfluous task to undertake, with Dr. Furnivall's approbation, a new edition of Lydgate's Minor Poems in critical texts for the Early English Text Society, of which the present two poems are to be the first part.

The pleasant, if somewhat difficult task now remains to me to discharge, in this short space, a heavy weight of indebtedness for much kind help received in the course of my work, an agreeable duty, recalling, as it does, much pleasant intercourse not only with books, but with men.

I wish to express my gratitude to the authorities and attendants of the British Museum, the Bodleian, and the University Libraries in Cambridge and Leiden, and to the librarians of Corpus Christi College, Oxford, and Corpus Christi and Pembroke College, Cambridge, for having kindly given me access to their treasures. I also wish to thank very cordially Dr. Furnivall and Mr. Jenkinson for much help in my work, and especially for great personal kindness.

Dr. Furnivall, and Miss Annie F. Parker of Oxford, have been kind enough to oblige me very much by reading the proofs of the texts with the manuscripts.

In more than one respect I have to acknowledge my deep indebtedness to Professor Schick: not only do I thank him for his continued personal interest in this work, but also for his suggestive teaching; the influence of both will be noticed everywhere throughout the following pages.

1 November 1901.

Munich, February 1902.
INTRODUCTION.

§ 1. THE TITLE.

There is but little to be said about the titles of our poems, as there are but slight differences to be stated. MS. c has the title: The nightingale, supplied by a later hand; its running title is also: The nyghtynghale. As this running title is in the same handwriting as the poem itself, we may conclude that it is the original title. MS. C shows the title in a modern hand: The Nightingale by John Lidgate. MS. H got its title from Stowe: it runs: A sayenge of the nyghtynghale; and in MS. A we find, again in the old chronicler's hand: Here folowinge begynneth a sayenge of pe nightingalle Imagened and cumpyled by daune John Lidgate, munke of Berye.1 Therefore the first poem may be christened: The Nightingale, the second: A Sayenge of the Nyghtyngale.

§ 2. DESCRIPTION OF THE MSS.

A. FIRST POEM.

1. MS. Cotton Caligula A. II = c.


1 This reads like a copy of one of John Shirley's titles.
2 There is a mistake in this catalogue: the Christian name of Hoveden is "Iohn," not "Sam." (D. N. E. xxvii, 427a, ff.).
fol. 1–139 of the MS. are in one handwriting. The title, supplied by a later hand, is: The nightyngele; the running title on fol. 59 b, 60 b, 61 b, 62 b, 63 b the same, with slight variations in spelling; fol. 60 a, 62 a, 63 a, 64 a are without running title. On fol. 61 a the first line of that page (l. 155), with exception of the last word, is found once more on the top of the page in a very bad handwriting. The colophon runs: Amen ; Explicit. With few exceptions, we find capitals at the beginnings of the lines, and they are illuminated in red. The stanzas are marked by a certain sign on the margin. In the index of the MS., we read: Another poeme intituled the nightingall.

The abbreviations are quite clear and in conformity with the common usage; the scribe only shows some inconsistency in using n with a curl. In Romance words ending in -oun, this curl is generally meant for -oun; as in derisioùn 309, confusion 311, consecration 405, sanacioùn 406, that is to say, when the stress is laid on the ending. Then, the vowel is the same as in: doun 64, 80, 126, 276, 279, 290, 339, 395, soun 66, croun 312, where n with curl is always shown. If, however, the ending is unaccented, and the vowel therefore shortened, the scribe expresses the difference by writing: sōson 22, 28, 35, 58, rōson 24, 60, 117, 317, encéson 61, párson 228. This system is often violated; not only do we find lésón 39, lamentación 163, pásaion 328, compásaion 372 with curled n, but the scribe also applies the overline in words where he is not authorized in the least to do it, as in doû (p.p.) 148, 382, born 156, 313, thorn 312, on 350. I have therefore expanded this abbreviation only in the first class of cases; in the rest I have marked it by a stroke above the n = n.

The scribe has very few peculiarities in his spelling, and the poem in general shows an orthography not very much differing from the standard of Chaucer's spelling. We find a predilection for ll, not only in the Latin ending -al: mortall 77, morall 109, originall 142, celestyll 145, speciall 176, 327, etc., eternall 413;—but in other words too: sotell 136, appell 151, pepyll 152, purpull 310, Eysell 368. Other consonants are not generally found in doubled form, though we have always: myddes 99, 339, 340, etc. Instead of the original spirant we find the media in: Wheder 38, 127, eller 124, 291; de 19 may be due to the assimilating power of the

1 Compare Schick, T. G., p. lxii.
2 See Morsbach, Mittelenglische Grammatik, p. 40, Anm. 2.
§ 2. Description of the MSS.

preceding d, or it is a mere carelessness of the scribe.—y occurs as a consonant, representing O.E. palatal ʒ, in: yaf 61, 389, Ayen 130, 226, 402, Yevyng 194, yate 325; prosthetic in "yerth" 123, 384, 395.—There are only a few cases where we find i (y) for e in endings:1 hertis 21, 62, bemys 391; banyshid 383; wyntyr 27, aftir 92, 265, etc.; pepyll 152.—The scribe always writes: be (= by) 22, 23, 35, 39, etc.; whech 46, 88, 91, etc.; Thenk (60), 139, 153, etc.; besy 353.—n and l are not unfrequently omitted: con-

2. MS. Corpus Christi College, Oxford, 203 = C.

Oxford, Library of Corpus Christi College; see Coxe, Cat. Cod. MSS. in Coll. Aud. Oxon. II. On vellum, small 8°; date: second half of the xvith century. Our poem begins on p. 1, ends on p. 21, and is written throughout by the same scribe, though it is not likely that the whole was finished at once. There is no title by the hand of the scribe, nor any running title. At the end stands: Amen. Explicit. The index at the beginning, in recent handwriting, has: The Nightingale. By John Lydgate. Ded. to the Duchesse of Buckingham i.e. Anne, daughter of Ralph Nevill first Earle of Westmerland, wife of Humfry Stafford, created Duke of Buck. 1444. (See § 7.) Below: Proverbium Scogan,2 p. 22. Pro-
verbium R. Stockys,3 p. 23. Ext. under Chaucers Name among his Workes, f. 335. b. b. Middle of the page: Henry Duke of Warwick, p. 17. dyed 1446. At the bottom of the page: Liber Collegii Corporis Christi Oxon Ex dono Gulielmi Futman4 A. M. hujus Collegii quondam Socii. These last lines are of still later date.

There are no initials in the MS., and at the beginning of the lines capitals are generally used. On p. 1, which is badly injured by dirt, we find a Latin invocation of the Virgin Mary: Assit principio sancta Maria meo. Amen. Then follows a short prose treatise, in which the contents of the poem are given by the scribe, as I think, not by Lydgate himself, judging from its incorrectness (compare § 8). At the beginning an initial was to be inserted, probably by the hand of the illuminator, but was forgotten afterwards. The introduction and the first two stanzas are, in our

1 See Schick, T. G., p. lxxv, note 3.
3 See Ritson, B. P., p. 106. 4 See D. N. B. xx, p. 326 ff.
§ 2. Description of the MSS.

edition, taken from this MS., as they are not found in MS. c. But from st. 3 onwards, the Caligula MS. has been preferred as basis (see § 3).—II. 299 and 300 are transposed in this MS. In l. 335 "hen(ne)," l. 336 the e of "whenn(e)" is cut down in binding, and l. 399 "shede" is illegible.

Some of the most conspicuous orthographic and phonetic peculiarities of the scribe are the following. The voiceless s is given as ss: Assendyth iv, gesse 86, blessyd 259, or se: sentences 12, sensce 16, Ascendyng 26, or c: secyth 37, or s: persed 52, perse 138, conseyte 60 (Schleich, Fabula, p. liii). About 'noresyng'e 30, compare ten Brink, § 112; about 'sclowe' 29, 35, 44, etc. (but 'slepe' 118), 'sclowth' 57, 'sle' 161, etc., compare Varnhagen in Anglia, Anzeiger, vii (1884), p. 86-91.—v often occurs as a second constituent in diphthongs (i), representing O.E. ë or O.Fr. ë: troublos 48, owre (= hour) 78, 86, (= our) 264, Abowte 105, fownde 108, nowmbere 125, downe 126, etc.—Compare: sclowth 57, trowth 374; revth 344; ruthe 372.—Twice, we is put instead of v: Awayl 76, concewe 134.—c occurs for g in: can 25, 136, 308, canne 54, necligence 65.—p occurs in: þu 156, þat 394.—y as a consonant, representing O.E. palatal j, in: yaf 61, 389, yeuynge 194, Ayene 226, 402; prosthetic in: yerth 348, 384, 395, yeke 402.

The scribe shows a great predilection for putting i or y for e in endings: myddys viii, ourys xi; decleryd 17, secyth 37, boryn 156, etc.; lityll 1, wyntyre 27, Whedyre 38, opyn 100, etc. Besides we find: this (= thus) 28, 178, thys 162, ych (= each) 143 (vche 236), fynde (= fiend) 353, thyû (= then) 388. Less frequently than i or y we find u in endings instead of e: murthys 74, elowdus 94, bensus 391; owthel 116; vndurstondeñ xii, fadure xiii, remembure 119, Appull 151, pepull 152. In some cases a special flourish is used for abbreviating the ending -us, as in galantus 11, hertus 21, 62, kalendus 45, bofettus 255.—hure i, ii, iv, 5, 6, 39, hur 4, etc., but hyre 7, 10, hyr 8, 9, etc.—e for i: a, in unaccented syllables: mescheun 137, orygenall 142, rightwesnesse 204, consydrenge 234; yef 177, yeff 196, hes (= his) 410; b, in accented syllables: leue 168, 384, leneste 172. 'persue' 67, 'conseaule' 68, 'concewe' 134 on one side, and 'decevyve' 136 on the other are no peculiarities of the scribe, but the representatives of the O.Fr. double forms: 'concevôûns': stress on the ending, and 'conceiff': stress on the stem.

As in MS. c, the scribe fairly often has a flourish above n. A glance at the following examples will justify my reproducing it as in
§ 2. Description of the MSS.  

MS. e: swan iii, doun viii, crystyn x, passyoun xi, vndurstonden xii, mañ xiv, Ascencyone xviii, etc.

Moreover, we find that the scribe sometimes omits single letters: lame[n]table v, An[d] x, 155, 349, rygh[t] 59, Rygh[t] 63, etc., ffe[r]thyre 85, wor[l]de 121, etc.

B. SECOND POEM.

1. **MS. Harleian 2251 = H.**

London, British Museum; see Catal. MSS. Harl., II, p. 578, 581, and 582. A paper book in small fol.; Foerster, Herrig's Archiv, ciii, p. 149 ff., dates it 1459, from internal evidence. This MS. was always¹ considered to be written by Shirley's hand, till Foerster in the article mentioned above proved that this opinion was erroneous. Our poem, in one handwriting, is found on fol. 229 a–234 b (formerly fol. 255 a–260 b). The title, in the hand of Stowe, the historian, runs: A syaynege of the nyghtyngele. No running title. At the end we read: Of this Balade Dan Iohn Lydgate made nomore.—At the beginning, there is an initial in red and blue; the headings of the lines generally begin with capitals, which are illuminated with red. There is no index in the MS.—l. 236 is omitted.

There are dots marking the caesural pause. I think they teach us nothing, as they are put in very arbitrarily by the scribe—e. g. l. 8 after: forsoth, l. 9: song, l. 31: hem, l. 36: herde, l. 87: doo, l. 97: dide, l. 218: me,—so I do not reproduce them or take them into consideration when dealing with the metre.

Of the peculiarities of Shirley (see above and § 3), mentioned by Furnivall, Odd Texts, p. 78, and Schick, T. G., p. xxiii, we find here but: we for ew: -huwed 2, nuwe 15, suwen 163.—Other peculiarities of the scribe are: ï (y) for e in endings: fowlis 4, sterris 38, grassis 39, briddis 55, 59, 64, handis 114; meanyth 56, 82, takith 65, 83, Betokenyth 66, Shakith 74, qwakyth 74; callid 25, 333, blesyd 127, 143, 249, 364, pressid 154, offendid 213; gardyn 53, 340, etc.; also: hym (= hem) 117, 282, etc.—ie for e (Schleich, Fabula, p. xxxv) occurs in: bien 17, 29, 106, 362, ciere 36, 252, 284, 362, ciere 46, fiable 186; triewe 69 (17, 56, 80).—w as a vowel (Schleich, Fabula, p. xlv): twnes 36, 58, etc.; as the second element of a diphthong in: Emerawdes 34.—Very

¹ e. g. Cat. Harl. MSS. II, p. 578; Morley, English Writers, v, p. 148 note; Skeat, Chaucer, I, p. 57; D. N. E. lxxi, p. 134 a; Steele, Scoones, p. xi; Schleich, Fabula, p. I.  

NIGHTINGALE.
often consonants appear in doubled form: briddle 20, 51, 71, langwisshyng 29,¹ Cherish 30,¹ Castell 32, allone 48, 160, etc.

2. Additional MS. 29729 = A.

London, British Museum; see Catal. Addit. MSS. On paper, small fol., in the handwriting of Stowe; date 1558 (see Catal. Index). Our poem extends from fol. 161a–166a. The title runs: Here folowinge begynneth a sayenge of pe nightingalle Imagened and cumpyled by daune John Lidgate, munke of Berye. There are no running title, no colophon, no initials; capitals are also rare and without system. On the title-page of the MS. we read: Dauue Lidgate monke of Burye, his Woorkes, supplied below, by a later hand: written by Stowe.

According to fol. 179a of the MS. (compare also Schick, T. G., p. xix), the MS. is a copy by Stowe from Shirley, therefore we are not surprised to find some cases where the peculiarities of the original spelling are preserved (see Schick, T. G., p. xxiii): uv for euc: -huwed 2, tr mushrooms 30, 69, huwe 121.—e- for y- in the p.p. in: eblent 130, emcynt 137, eleff 220.—There are many examples which still show Shirley’s predilection for f (see p. xii²), though it is possible that these may be due to the same predilection of Stowe’s, as we find an exceedingly large number of cases where other consonants too (see below) are doubled without any apparent reason: ff in: sauffte 10, yff 50, 77, 207, theffe 102, lifft 103, cheffe 246, 251, etc., off 252, 312, soffte 264, lyffe 342, contemplatiffe 343.

Other peculiarities are: i or y in endings for e: grasys 39, thevys 174; pressin 152, pressyd 154, forsakyn 170, spokyn 202, bonchyd 206, -percyd 210, blessyd 249, clepyd 257, makid 298; gardin (gardyn) 53, 340, etc.—Notice: pardy 24, maundy 248.—a for e before r: evar 159, 178, nevar 172, 179.—w as a vowel, occurs in: nwe 123, (but newe 15), endwre 181, wnkynd 182; emerawdes 34.—Not without interest for the date of the MS. is the changing of d and th in the words: moder 162, mother 257, fader 259, fathers 274, and also the forms of the pronouns (see § 5).—Of the doubled consonants, ll occurs in the largest number of examples: dalle 9, nightingalle 11, allone 48, -sellfe 72, etc., chaundellabre 320, mortall 352, crystall 362, etc.—tt in: grett 67, 88, etc., fett 114, 283, Pylatt 138, -outten 179, etc.—The pron. possess. fem. occurs as: her 13, 36, hur 15, 16, 23, hir 37, 62, 73, hyr 83,

¹ See Schleich, Fabula, p. li; ten Brink, § 112a.
etc.—Compare: eghen 108, egghen 130, eghe 177, eyen 194.—
Obvious mistakes are seen in; dedemcyon (for: redemcyon) 284, 
assay[le] 308; about ‘chayne’ (?) 318, compare the note to that 
line.

§ 3. GENEALOGY AND CRITICISM OF THE TEXTS.

I. The MSS. c and C.

The text of the first poem is handed down to us in fairly good 
condition, as the two MSS. do not generally differ much from each 
other, so that we may say with certainty that both go back to a 
common original. But notwithstanding the general coincidence, 
they cannot either of them have been derived directly from the 
other:

1. c cannot be derived from C, because, though there is no very 
remarkable difference in the date, c is certainly the elder of the two, 
and, moreover, C has a very long list of its own individual faults, 
where c has the better reading:

40. mervell c] merevell hit C.—42. mery] om.—71. is] om.—
81. endure shall] enduryth.—90. song] schange.—95. enlumyned] 
enlewyde.—106. of] to.—115. cristen-man] kyrsen manes.—128. 
fall] schall.—129. the] the rygh.—139. thi-self] they-selfe.—165. 
With] With the.—166. byddeth the] by the.—173. these] this,—
202. age] om.—212. Noght] How.—236. vn-to] in-to.—277. syng-

2. C is independent of c, because the first two stanzas are missing 
in c. The prose treatise at the beginning in C, being not by the 
poet, but probably by the scribe (see § 8), may be a special foreword 
to C, and independent of the form in which the poem may have 
circulated. Farther, though the scribe of C is not a very careful 
man, C offers in some cases the preferable reading, where c is wrong, 
though it is not at all likely that the careless scribe of C corrected 
these errors:

130. quert C] quarte c.—150. Anone] or none.—222. Ley] Ley 
that.—233. aswaged was] was aswaged.—243. redy is] ys redy the.—
314. pynes] pynes, calde.—339. avale] a-vaile.—348. in] in a.—
374. all] om.
§ 3. Genealogy and Criticism of the Texts.

We hence conclude that c and C go back to a common original MS. X, which is lost, but probably through the medium of a MS. Z. As arguments, we can bring forward that, roughly speaking, both versions exhibit the same wording, and that some peculiarities in spelling—e. g. \( i \) (\( y \)) for \( e \) in endings—are found in both MSS. in the same places. Considering that c has mostly the better reading, we may even be allowed to suppose that C is not a direct copy from MS. Z, but from an intermediate MS. Y which has also been lost.

```
X
 /\  /
 / Z
/  /
Y
/ /
C
/  e
```

II. The MSS. H and A.

The case here is very much the same as in the foregoing paragraph. The nearly complete parallelism of the text, which on the whole is well preserved, forces us to assume a common original; the more, when we consider that certain more or less delicate traces of the peculiarities in the original spelling are preserved in both MSS. But here also the two MSS. are independent of each other.

1. H cannot be derived from A, because it is just a hundred years younger than the other. Besides, A shows a certain number of individual readings, which are not found in H.


3. Nor can A come from H: the peculiarities of Shirley’s spelling are better preserved in A than in H; 1. 236 is omitted in H; further A sometimes has the better reading than H.

§ 3. Genealogy and Criticism of the Texts.

Redempcioun.—313. whoo] om.—344. For] from.—346. Is] It is.—351. pat] om.

It is impossible to believe that A in these cases should have, of itself, found the true reading, considering the long list of inferiorities above, where A always ranks secondarily to H. At last, two in themselves insignificant faults of A seem to me very interesting. l. 334 A writes: palegorye, whereas H has: the Allegorye; again, in l. 362 A: paleys, H thaleyse. I think it is evident that Stowe would not have misread H, but he must have had a MS. before him, where the old p was used: now p is one of Shirley's predilections.

III. The MSS. taken as bases.

The foregoing discussion of the genealogy of the MSS. has proved that, 1. in both cases we have not the original; 2. in each case which of the MSS. is preferable: In c and H the number of better readings outweighs the faults; moreover, both are older than C and A, so I took them as the bases of my texts.

The introduction and the first two stanzas of the c-version are taken from C, not being found in c. I need not say that I profited by C and A to correct the errors of c and H.

Every deviation from the MSS. taken as bases is indicated. Square brackets are used to supply omissions of words, syllables, and letters. Where it was not possible to use brackets, I marked the altered word, or the first of a group of words, by an asterisk. In all cases the reading of c or H is each time noted at the bottom of the page. Abbreviations are expanded in the usual way (italics); about ń compare § 2; underlined proper names in H are printed in heavy type. Various readings of C and A, so far as they represent variations of meaning, are given at the bottom of the page. Mere orthographical or phonetic variations of no interest are neglected, the peculiarities of the scribes being discussed at large in § 2. About the caesural pause, compare Description of MS. H, p. xv above. The tags to d, f, g, r are not printed.

The entire punctuation is mine.—ff, at the beginning of the lines, is replaced by F. As it is often very difficult to say whether the letter standing in the MS. is a capital or not, I have introduced capitals regularly at the beginning of a line, and in proper names. The indefinite article, certain adverbs, or other short words are often joined to the word following them; these I have separated. On the contrary, words separated by the scribe are joined by hyphens.
§ 4. The Metre.

§ 4. THE METRE.

"In many cases it is, however, impossible to classify a line..."
Schick, T. G., p. lix.

1. Structure of the Verse.

The metrical form of the poems is the Rhyme Royal (Schipper, Englische Metrik, I, § 196; Schick, T. G., p. liv), seven-line stanzas of five-beat lines, with the sequence of rhymes a b a b b c c. In the first poem we find st. 34 with the sequence a b a b b a c; in the second one st. 18 and st. 54 are six-line stanzas with the rhymes a b a b c c; st. 20 is an eight-line stanza with a b a b b b c c.

Following Prof. Schick's system in his T. G., p. lvii ff., we have five varieties of verse.

Type A. "The regular type, presenting five iambs, to which, as to the other types, at the end an extra syllable may be added. There is usually a well-defined caesura after the second foot, but not always."

I. Poem.

15. Commandyng theym // to her wyth tendernesse
17. Whos sōnge and déth // declared is expréssé
19. But nóthelés // considred thé senténce
21. And fleschly lúst // out of theyre hértis chace
23. In prime-téns // renóuélé yerre be yére
40. Gret mervell is // the endúrying of hir thróte.

Of such entirely regular lines we have 133. Besides, I read as of type A 98 lines where the -e in the caesura was surely dropped in Lydgate's time, especially before vowels; compare Krausser, Complaint, p. 14, and O. Bischoff, Englische Studien, xxv, p. 339:

8. Yntó the tyme // hyr lādyly goodnésse
9. Luste fór to cál // vn-tó hyr high présénce
41. That hér to hér // it is a second héuen
49. But, ãs god wól // in hást y wás Reléued
56. Me cálde ande sayde: // "A-wáké & Ryése, for sháme
67. For tó perceyng // with áll my diligence.

In the following examples the caesura presents a particular interest:

Usual caesura after the arsis of the 1. measure: ll. 73, 297.¹
Lyric caesura after the thesis of the 3. measure: ll. 45, 46, 74, 108, 121, 129, etc. = 37 lines.

¹ For the usual caesura after the arsis of the 2. measure: see the two classes of regular lines above.
Usual caesura after the arsis of the 3. measure: ll. 12, 16, 32, 60, 84, 86, etc. = 20 lines.
Lyric caesura after the thesis of the 4. measure: ll. 53, 314, 341.
Without apparent caesura: ll. 3, 47, 48, 52, 54, 57, etc. = 20 lines.
To sum up, we have in the first Poem 133 + 98 + 82 = 313 lines of type A, or 76.5 per cent. of all the lines.

II. Poem.

Entirely regular lines: 85 examples.
Regular lines with mute -e in the caesura: 79 examples.
Usual caesura after the 1. measure: ll. 72.
Lyric caesura after the thesis of the 2. measure: ll. 66, 106.
[Usual caesura after the arsis of the 2. measure: all the regular lines.]
Lyric caesura after the thesis of the 3. measure: ll. 1, 4, 6, 13, 17, etc. = 81 lines.
Usual caesura after the arsis of the 3. measure: ll. 221, 286, 317, 351.
Without caesura: ll. 68, 115, 177, 180.
Together 85 + 79 + 92 = 256 lines of the type A or 68 per cent.
Type B. "Lines with the trochaic caesura, built like the preceding, but with an extra-syllable before the caesura."

I. Poem.

26. Phebus ascéndyng, // clere schýnyng in hys spére
28. And lústy séson // thus néwy réconciléd
35. Whych in her séson // be slép[e] sét no tále
39. Redly rehésyng // her lése[n] áy be róte
65. Expélling clérlý // all willle négligéncé
71. Ande in Auróra, // that is the mórowe gráy.

65 lines = 15.5 per cent.

The following 3 lines present special difficulties, wherefore I give them scanned:

[4. Thé Dúchés òf Bókýnghám,¹ // and òf húr óccellénéc'
30. Vntó thé nórishing // òf éugry créátúrè²
251. Rémémbrýng spécially // yápn thiis óure òf prímé.

¹ Compare Shaksper's Buckingham = Bucknam.
² Schleich, Fabula, l. 27; Krausser, Complaint, l. 59.
II. Poem: 39 lines = 10 per cent.
Type C. "The peculiarly Lydgatian type, in which the thesis is wanting in the caesura, so that two accented syllables clash together."

I. Poem.

31. With-oûte whêch // brâynes mûst be mãd
34. Menêth to wâch, // ës the nîghtingâle
85. Till thât hyt drôgh // förther of the dáy
122. Anđe hîw grete gôd, // ôf his èndles mîght
123. Hath hèven anđe yérth // fôrmed with a thôght
127. Hîgh or lôwe, // whëðer-so-éuer thôw bê.

21 lines = 5 per cent.

II. Poem. 44 lines = 12 per cent.

Compare the amount of this type in The Complaint of the Black Knight, 1402–3 = 10 per cent.
Temple of Glas, 1403 = 3·5 per cent.
Hors, Goose, and Sheep, 1436–40 = 6·2 per cent.
Nightingale, I. Poem, 1446 = 5 per cent.
Nightingale, II. Poem, ? = 12 per cent.

Type D. "The acephalous or headless line, in which the first syllable has been cut off, thus leaving a monosyllabic first measure."

I. Poem.

22. Méued of Córâge // be vértu ôf the sêson
24. Glâdyng éuéry hért // of véray résôn
33. Exceêtã thoô // that kûndelî náüre
131. Sáne thy souêle, // or éllës shàlt thôu smërte
146. Crîst, consýderying // the grët captûytytë
254. Pounce Pylât, // that Îügé was ôf the lâwe.

11 lines = 2·5 per cent.

With epic caesura (as in type B): 4 examples.
With usual caesura after the arsis of the 2. measure: 6 examples.
With usual caesura after the arsis of the 3. measure: 1. 24.

II. Poem. 38 lines = 10 per cent.

With epic caesura (as in type B): 4 examples.
With usual caesura after the arsis of the 2. measure: 16 examples.
With lyric caesura after the thesis of the 3. measure: 18 examples.
Type E. "Lines with a trisyllabic first measure."

Lines of this type occur but in the I. Poem 3 = 0·5 per cent.
4. See type B.

13. Of the nîghtyngâle, // and in there mînde embrâce
113. Be this nyghtingale, // thät thus frésly cán.

The following list will show the proportion of the types in both poems:

<table>
<thead>
<tr>
<th>Type</th>
<th>I. Poem.</th>
<th>II. Poem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>A</td>
<td>76.5 per cent.</td>
<td>68 per cent.</td>
</tr>
<tr>
<td>B</td>
<td>15.5 ‖</td>
<td>10 ‖</td>
</tr>
<tr>
<td>C</td>
<td>5 ‖</td>
<td>12 ‖</td>
</tr>
<tr>
<td>D</td>
<td>2.5 ‖</td>
<td>10 ‖</td>
</tr>
<tr>
<td>E</td>
<td>0.5 ‖</td>
<td>— ‖</td>
</tr>
</tbody>
</table>

The proportion of the different kinds of cæsuras is as follows:

<table>
<thead>
<tr>
<th>Type</th>
<th>I. Poem.</th>
<th>II. Poem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usual cæsura</td>
<td>68 per cent.</td>
<td>60 per cent.</td>
</tr>
<tr>
<td>Epic</td>
<td>17 ‖</td>
<td>12 ‖</td>
</tr>
<tr>
<td>Lyric</td>
<td>10 ‖</td>
<td>27 ‖</td>
</tr>
<tr>
<td>Cæsura wanting</td>
<td>5 ‖</td>
<td>1 ‖</td>
</tr>
</tbody>
</table>

Compare Krausser, Complaint, p. 16, 17, and Degenhart, Hors, p. 35. Some lines exhibit the peculiarities of two types at the same time, as in the first poem l. 4 of B and E, l. 113 of C and E and l. 127 of C and D; in the second l. 83 also of C and D.

Inverted accent is found in the first poem in 29 lines (7 per cent.) and in the second in 37 lines (10 per cent.); again 24 (= 83 per cent.) of those 29 lines have it in their first measure, of the 37 lines of the second poem 25 or 70 per cent. have it at their very beginning. Double thesis may nearly always be read by slurring over without injuring the flow. The one line 251 of the first poem makes an exception, and perhaps ll. 195, 197: *Fro mórow to nyght* . . .

The absence of thesis I observed in ll. 38, 397 of the first poem.

Hiatus is very often found. In the e-version in 81 lines, in the H-version in 65 lines.

Synizesis, elision, syncope, etc. also occur very often in both poems. I only mention, as being of particular interest, ll. 137, 138 of the second poem: This is he . . . = This' he; comp. Schick, *T. G.*, p. lix; Krausser, Complaint, p. 15, l. 241.

Slight traces of alliterative traditions also occur in our poems (compare ten Brink, § 334 ff.; McClumpha, *The Alliteration of Chaucer*. Diss. Leipzig. 1888; Triggs, Assembly, p. xx; Krausser, Complaint, pp. 17, 18; Morrill, *Speculum Gy de Warewyke*, p. cxxvii). However, I rather doubt that any system is to be observed; only poetical formulas like the following ones may have been used by Lydgate more or less intentionally:

- c: Redly reherysyn 39, melodious and mery 42, slombre-bed of
§ 4. The Metre.

slouth & sleep 57, my myrthes and my melodye 74 (104), to hyrt then hele 154, vice and vertu 214, bareyne . . . and bare 245, salf thy sore 319, woo or wele 320, soth to say 341, bemys bright 391, etc.

H: Rowes Rede 3, downe nor daale 9, notes nuwe 15, ful fayre and fressh 46, Bathed in bloode 136, reken or remembre 189, shoone so sheene 194, poynaunt as poysouii 201, Beten and bonched 206, sores for to sounde 268, trouble and tribulacioun 347, calle and crye 356, etc.

2. The Rhyme.

a. Quality of the Rhymes.

Most of the rhymes we find are pure, so that they would agree with Chaucer's system. Therefore I have taken this as the standard, and confine myself to pointing out only the differences. In both poems we find some peculiarities such as occur in Lydgate's works (Schick, T. G., p. lx).

q- and o-rhymes (ten Brink, § 31; Bowen in Englische Studien, xx, p. 341):

In H: alsq 366 (O.E. calswā), herto 368 (O.E. her-tō).

Doubtful is the rhyme: stoole 141 (N.E. stole), stoole 143 (N.E. stool). The first stoole is Lat. stūla (στολή); O.E. stōle is, I suppose, not absolutely impossible (compare cōc : cōquum, scōl : scōla, etc.), but modern English stole = stōl. Kluge in Paul's Grundriss, i. 931, has stōle, Sweet, Student's Dictionary of Anglo-Saxon, stole. The second stoole is surely O.E. stōl.

c- and e-rhymes:

In c: natuitē 160, selē 161 (inf., O.E. sleān); Trinite 289, thre 291 (O.E. þre), Sēc 292 (O.E. sō).
In H: freq 328 (O.E. frēg), Sēq 329 (O.E. sē).

In c, the rhyme here 111, 344 (inf., O.E. ārān)—were 112 (opt. pt., O.E. wārē) and—were 346 (pt. pl., O.E. wāron) is probably pure, as the Anglian form of were is wēre, wērōn. In Chaucer it rhymes but in a few cases with e, generally with ë (ten Brink, § 25).

A good many cheap rhymes are found. Suffixes rhyming with each other, e. g. in c: -ence 2-4-5, 65-67-68, -ure 30-32-33; in H: -ance 16-18-19, -acioûn, -oun 198-200-201, -acle 317-319-320. Further e. g. in c: conceyue 134, deceyue 136; procede 155, succede 157; borni 156, for-borni 159; disples 230, plese 231; in H:
§ 4. The Metre.

dismembre 72, membre 74, Remembre 75; observe 107, conserve 109; heed 83, flesshlyhede 84. About the rhymes, in c hele 317 (subst.), hele 319 (verb), and in H stoole 141, stoole 143 compare ten Brink, § 330. Once, in c, we have the same word rhyming with itself: age II. 298 and 299. Double forms occur of the verb to die:¹ The infinitive deye rhymes H 178 with vey 176 (dat. sg.) as well as c 107 the preterit singular deyede with signifiede 109 and notified 110. The same verb occurs in the rhyme e. g. c. II. 75, 91, 166. eye (pl.) c. I. 100 rhymes with melodie 102 and sodenlye 103.

b. Number of rhyming syllables.

There can be no doubt that we have monosyllabic or strong rhymes in c: 29-31, 36-38, 43-45, etc.; in H: 20-21, 30-32-33, 55-56, etc., and disyllabic or weak rhymes in c: 2-4-5, 6-7, 8-10, etc.; in H: 15-17, 16-18-19, 22-24, etc. Note the weak rhymes in c: séson 22, réson 24, and séson 58, rónson 60, enchéson 61.² To the far greater number of lines we can rigorously apply Chaucer's standard for preserving the final -e, representing the different vowels of the old full endings. We shall find but a comparatively limited number of cases which will not agree with it.

There is first a very considerable number of -i, -ie-rhymes (ten Brink, § 327; Gattinger, p. 74 ff.). In the Temple of Glas—about 1403—no example of that kind of rhyme is found; in the Black Knight (1402-3) there are 3, in Horse, Goose, and Sheep (1436-40) none. (Compare Deutsche Litteratur-Zeitung, 1901, 33, p. 2074 ff.).

In c: ocy 90, dyé 91 (inf.).
eyé 100 (pl.), melodié 102, sodenlye 103.
cryé 163 (O.Fr. cri), richly 165, dyé 166 (inf.).
perfytył 282, multiplié 284 (inf.), viciously 285.
Other examples are as follows:—

In c: presence 9, -tens 11 (O.Fr. temps), sentence 12.
sense 16 (O.Fr. sens), eloquence 18, sentence 19.
a-yeyn 226, paynë 228, restreyne 229 (inf.).
lawe 254 (dat. sg.), to-drawë 256 (p.p.), sawë 257 (3. sg. pt.).
a-waytë 302 (O.Fr. await), baytë 304 (O.N. beita).
yë 331, myssë 333 (inf.), blisse 334 (dat. sg.).

¹ Schick, T. G., p. lxi.
§ 5. The Language.

delité 352 (O.Fr. delit), qnité 354 (inf.), appetité 355 (O.Fr. appétit).

Doubtful: tendernessë 15, expresse 17.

diuinë 184 (O.Fr. divin), declynë 186 (inf.), matutyne 187.


In H: messangier 44 (O.Fr. messager), chierë 46 (O.Fr. chiere), here 47.

apparaile 272 (O.Fr. appareil), raylé 273 (inf.).

tellë 295 (inf.), Danyell 297.

nature 373 (O.Fr. nature), pure 375 (O.Fr. pur).

Doubtful: forsokë 160 (pl.), tookë 161 (sg.).

§ 5. THE LANGUAGE.¹

A. Declension.

I. Substantives. Strong Masculines and Neuters.

Nom. and Acc. without ending, but in H wey[ë] 350 (inorganic, see Schick, T. G., p. lxv; Krausser, Complaint, p. 21; Speculum Gy de Warewyke, ed. by G. Morrill, p. clxix; Pilgr., ll. 74. 4606).—

u-stem: sonë 277.

Genitives in ës: in c: lordës 328, lyuës 408.—Dissyllable in ës: sömerës 36.

In H: sonës 24, briddës 51, 76, bredîs 55, 59, 64.


In H: the following doubtful examples: daale 9, wey 176, morwe 344 (or mórow).—ja-stem: hewe 121.

In all other examples without ending.

Plural in ës:

In c: 1. masc.: bemës 93, bemyss 391, othës 171, lordës 323; theves (l) 366, 375.—But angels 125.

2. neutr.: braynës 31, cloudës 94, thingës 124, 173, folkës 356; yeres (l) 247.—Besides we find: childë 311 (elision) and two examples of the old plural without ending: thing 260 and folk 279.


2. neutr.: grassis 39, folkës 266, sorës 268.—in ës: folkës 204.

—in ën: children 328.

¹ On the principles followed in this paragraph, compare Schick, T. G., p. lxiv and lxv, note 2.
§ 5. The Language.

One example of the old plural: folk 89.

Strong Feminines.

Nom. Neither of the poems has any example with sounded e, there are but disputable cases:

In c: goodnesse 8 (ten Brink, § 207, 2), queene 62.
In H: qwene 35, synne 70, sorwe 181 (or sórow).

Genitivae: louës c. 14 and mankyndë H. 323.

Dat. and Acc. The ending is preserved:

In c: worldë 48.—In some cases it is doubtful whether the e was pronounced or not: lustynesse 10, tale 35, shame 56, sweetnesse 89, ryght-wisnesse 204, wretchednesse 206, synne 212, snare 244, sake 266, youth 272, reuth 372, trewth 374,1 mynde 378, tyde 389.

But there are many examples where the e was evidently mute: long 20, tydë 102, synnë 118, helle 126, 144, byrth 169, sothfastnes 184, world 210, 278, soule 244, 315, 334, wonde 319, rode 364.

In H: lovë 29, 68, sakë 110, blisse 243, synnë 279; but downë 9, myght 31, love 35, 96, 109, helde 98, 368, worldë 349. Doubtful cases are love 43, hone 64, synne 70, reklesnes 90, kyndenesse 91, sake 97, mone 157, mekenesse 225, clennesse 227, wounde 270, boote 323, sorwe 346 (or sórow).

Plural in ës.

In c: handës 255, souleës 303, 396, tydës 341; myrthes (?) 74.


Weak Nouns.

1. Masculines.

Nom. wele c. 153 and bowe H 24 are doubtful; the e was certainly mute in: nek c. 255.

Genit. in ës: Crabbës H 1.

Dat. and Acc. No conclusive example of sounded ë, all the examples being dubious: in c: tyme 80, 197, 242, smert 223, wele 320; but tyme 382.

In H: mone (?) 48, tene (?) 193.

Plural. In c occurs but sterres 283 and feres (?) 249; in H: sterris 38, dropës 150; but dropës 121.

The Language.

2. Feminines.

Nom. Again no conclusive example of sounded e. In c nyghtyn-gale 337, 393 are doubtful; but herte 47 and sunne 390.

In H: nyghtyngale (l) 355.—lady as vocative occurs 20, 24, 30. Gen. in ēs: hertis c. 62.

Dat. and Acc. In c: in ē: the single hertē 138; the others disputable: nyghtingale 34, throte 40, hert 128, 397 (enumeration), smert 223, hele 317, side 387. Certainly ē have hert 52, 270, 295, syde 236.

In H: nyghtyngale 11, side 26, 114, 164, hert 95, smert 96, pride 233, almesse 241, all dubious; in ē, with certainty, erth 215.

Plural in ēs: hertis c. 21 and sidēs H 273, 305.


Plural: eye (l) c. 100.—Iēn H 194.

Root-stems.

In H we find the two old plural forms: feete 114, 210, 283 and men 209, 299. Besides there occur:

Gen.: in ēs: fadrēs 183, but manēs 261.

In H: manēs 97, 110, 169, 193, 197, 230, 357, 365; faders 274.


Gen.: in H: feendis 286, 294.

Note: crysten-man / Soule c. 115/6.

Romance Nouns.

Singular: We have the French -e preserved: in ē: peple 285, tierce 342; in H: spouse 360. Only in ē occur (10) cases where the -e was certainly mute: grace 154, voice 178, vice 215, luge 254, prime 268, croun 312, peyne 315, tierce 337, side 365, 378.

Polysyllables, with the accent thrown back, have -e: in ē: prynses 1, Corage 22, natural 46, 75, richesse 164, etc. (ll. 180, 182, 213, 219, 257, 263, 265, 329, 354); also: melodye 104.—in H: nature 6, sentence 56, foly 60, manner 70, custom 107, suftraunce 144, fynaunce 147, malice 288; also: melody 13.


Polysyllables have -ēs, when the accent is thrown back: in ē:

1 In order to avoid a rather too big number of doubtful examples, I enumerate here only the unquestionable cases.
§ 5. The Language.

II. Adjectives.

ja- (and i-) stems: in c.: grene (l) 63 (obl.)—in H.: 1. sg.: triewë 69 (obl.); newe (l) 123 (acc.), swoote (l) 325 (acc.); deere (l) 360 (voc.); grene 359 (obl.) rhyming with: clene 361 (voc.).

2. pl.: grene (l) 34, kene (l) 191; nuwe 15 rhyming with: vntriewe 17.

The other adjectives have lost their inflexion in the singular. There are but two examples to be mentioned: in c.: bare (l) 245 (acc.; see ten Brink, § 231; rhyming with: snare (l) 244 (obl.); comp. Skeat, Chaucer, II, Tr. I. 662).—in H.: grete (l) 242 (acc.).

Plural: In c.: derk[e] 95; glade (l) 69, kynde (l) 377.

In H.: white (l) 40, vnkynde (l) 106, 218, smale (l) 354.

In all the other cases e.

The weak form of the adjective occurs:

1. After the definite article.
   In c.: Ded[e] 292; but: myghty 3, gostly 16, lusty 58, gret 146, 234, holy 403.


2. After a demonstrative pronoun.
   In c.: this samé 73; but: this same 223, This (That) hygh 148, 383, that (This) gret 208, 298.

   No examples in H.

3. After a possessive pronoun.
   In c.: hyr ladyly 8, hyr high 9, his endles 122, thy (your) wor[l]dly 132, 153, Their filthi 288, theire besy 353.

   In H.: oure gretë 99, his fairë 114, myn ownë 206, My fayrë 360; but: his holy 124, His blessyd 127, 249, 256, His hevenly 130, his holy 240, thyn old 342.

4. Before proper names.
   In c.: fresh[e] May 25; but: All-myghty Ihesu 334, synfle Dathan 348.

   In H.: seynt Iohn 124, 164, 258, worthy Moyses 327, worthy David 331.
§ 5. The Language.

5. Before a vocative.

In c: welthý 152, synfull 190, 316, lustý 267, wrecched 316, myghty 323.

In H.: vnkyndê creature 182, but: vnkynd 103, synful 337.

Romance Adjectives.

These generally keep their forms.

In c: strong: humblê 2, 181; stable 281 rhyming with: in-nurnberable 283; veray 24, curious 76, etc.—weak : noblê 6, proprê 55, tendrê 247; amerousê 12, troblus 48, etc.

In H: strong : noblê 318; purpurer 121, perfite 238, etc.—weak: humblê 145; purpurer 253, mortal 352, etc. The only exception is: his elierê H. 321 (ten Brink, § 242).

Plural: In c: fals[ê] 375; clere (l) 53; in all other cases we have the unchanged French forms: Desyrous 12, sure 326, etc.

In H: falsê 17; clere (l) 36, 362, serpentynê (l) 315; the other forms are unchanged: sieblê 186; vicious 266, etc.—Weak forms in the plural do not occur.

III. Numerals.—Cardinals.

In c: one (follows: of) 167 (obl.); to 375, Bothê 114, 335, 349; thre 291; six 124; seuen 205; viii 209.

In H: oone 19 (obl. sg.), nonê 71, 125, etc. (acc. sg); two 81, tweyne (l) 174, 240 (comp. Schleich, Fabula, p. xlviii), both[ê] 81,¹ both 153, 314; fyeve 334 (before a noun), fyeve (l) 184, 287, 330 (after a n.), fyeve 118 (after a n.), 335 (before a n.), fyeve 113, 115 (in the caesura); seven 223; Fourty 231.

Ordinals: In c: first 121, 199 (follows: ourê); 161 (adv.; in the caesura); third 278, 299 (both followed by: age).—In H: first 120, 367 (adv.).

IV. Pronouns.

The same as in Chaucer. Therefore we mention only the following forms:

In c: hem 354 (C. theym), theym 15, 263, 305; theyr: in all cases; al: invariable in all cases; yeh 143, 236.

In H: theym 20, them 26 (224 and 236 are taken from A), hym (= hem) 117, 282, hem: in all other cases (A has "them" throughout but l. 7 after: drought); theyr: in all cases; all: invariable, but alle (l) 183 (pl.; rhyming with: apalle 185); eche 187; thilk[ê] 97; —g. pl.: alre (l) 92.

¹ See also note to this line.
§ 5. The Language.

V. Adverbs.

In e: in c: With-outë 31, 361; hyë (l) 72, 307, 324; expresse (l) 17; more (l) 209, a-twynne (l) 214. Surely: longë 81, sore 331, 333; when 92, 144, sone 148, 189, more 238, a-fore 242, 253.—In H: Withoutën 21, 27, 179, aUone 160, betwenë 174; blyve (?) 186, behynë (l) 220; surely: wrong 57.


Besides numerous adverbs on -ly.

VI. Composition.

In c: primë-tens 23, day[i]-rowes 54, slombrë-bed 57; kyndëly 33. In H: hert[ë]-bloode 112; kyndenesse 91, meke'nesse 232; triew[ë]ly 56.

In the other examples we have: in c: primë-tens 11; godely 51, sweetnesse 89, endles 122, 133, etc.; in H: sperhed 158; gretely 3; falsehede 28, mekenesse 225, etc.

B. CONJUGATION.

Infinitives. In both poems the number of examples with undoubtedly sounded â is very small. We find in c: endure 81, helë 223, thenkë 232, suffrë 261, 264, 266 (but: suffrë 399), perceyë 271; in H: wexën 120, 136, susteynë 131, suwen 163, makë 279, savë 306, reherse 335, takën 337, Relevë 378.

Much larger is the number of forms with mute e, e.g.: in c: tabide 84, desuer 167, dye 168, remord 190, thenkë 192, folow 195, lye 222, etc. (26 examples); in H: herken 13, take 16, marke 26, woundë 26, se 49, pay 99, seen 127, etc. (29 examples). The dropping of n is proved by the rhyme in: dye c. 91 (rhyming with: ocy c. 90), sle c. 161 (rhyming with: natiuite c. 160), myssé c. 333 (rhyming with: ys c. 331); flee H 165 and tee H 166 (rhyming with: me H 163), se H 207, 237, 311, 367 (rhyming with French words ending in -ité and tre H. 208, 309).

We find, 15 times in c, 14 times in H, infinitives rhyming with each other; these, as well as about 35 doubtful cases in c, 31 in H, may still have been pronounced in Lydgate's time with â, e.g.: in c: dresse 1, embrace 13, apere 25, dye 75, expresse 88, here 111, etc.; in H: knowe 22, abyde 23, espye 28, avaunce 63, crye 105, vnclose 113, etc.

Indicative Present. 1. sg.: in c: gesse (l) 86.—In H: Reherse (l) 281; broue (l) 15, calle (l) 363 (indecisive); certainly: cast 52.
§ 5. The Language.

2. sg.: in c.: viest 171, entrést 240; but: lyuest 172, standëst (?) 191.—In H: Takeståw (l) 71.

3. sg.: in c.: Menëth 34, sesëth 37, tellëth 114, owëth 116, endyth 199, hatëth 217, be-tokenëth 278, knokkëth 325; desireth 225 rhyming with: expyrëth 227; but: longëth 46, comeëth 159, persënerëth 275; contracted forms (ten Brink, § 186) in: set 35, a-byt 275 (rhyming with: yit 277 and hyt 278), probably in: biddëth = bit 166, perhaps also in: rewardëth 357, 361.—In H: Betokenyth 66, Syngëth 72, Streynëth 73, peynëth 73, meanyth 82, takith 83, cryëth 106; doubtful: meanyth 56, takith 65, Resownyth 84; but: Shakith 74, qwakyth 74, Callith 365, 366; contracted forms occur in: list 345, 348.

Plural: in c.: be-sechë 411.—In H: passën 176, darë 292; take (?) 98, pressen (? 152, trespas (l) 204, specifie (l) 331; seen 292.

Subjunctive: in c.: 2. sg.: lust 174, dye (l) 198; 3. sg.: Lustë 9.—In H: 2. sg.: list 50, advert 77, ride (l) 117; 3. sg.: list 207, 237, 367, beholdë 311, see 311.

Imperative: in c.: conceyne (l) 134, wep (l) 175; but certainly: Ryse 56, Emprınt 128, armë 129, Sauë 131, let 138, 222, etc. (13 examples); plural: Entendëth 363; Beth 325; but: Let 268, Restreyne 270, Call 327, thënk 335.—In H: considrë 85, remembrë 225, gadrë 341; but in all other cases e: sle 20, bryng 21, Let 26, Cherissh 30, herëng 35, Rëse 49, etc. (22 examples).—Of the plural occurs but the indecisive form: Lift 177.

Participle Present. With the exception of: langwisshyng (l) H 29 (pl.; rhyming with: bryng 31 (inf.)), we have but invariable forms in both poems.

Verbal noun, in -ing: in c.: the norishing 30, the enduryng 40, my conny[n]ge 112, the begynny[n]ge 121; mornying 70, wepyng 163, connyng 177, etc.—In H: the meanyng 13, Thyn undrestondying 81, hir synyng 83, myn herying 185, The kepyng 258; meanyng 69, Smellyng 186, lokyng 197, hering 202, towchyng 207, mysfotyng 209.

Strong Preterit. “Abaut” as in Chaucer; so we mention but the following forms: in c.: sg.: can = gan 136, 339, 395; keap 59, Fell 126; pl.: can = gan 54, ran 236, camę 279, sunk 290.—In H: sg.: can = gan 144; fillę 42; pl.: droogh 7, can = gan 19, saught 125, d[rr]eywę 171, Sauę 178, shoong 194; forsoke 160 rhyming with: tookę 161 (sg.).

Weak Preterit. In ėd, ěd: in c.: sg.: walkęd 61, romëd 64,
§ 5. The Language.

cesōd 88, expirōd 107, causēd 137, enterēd 161, sufferōd 257, 321, Openōd 349, Thirlōd 387, Ascendōd 402; but: conceyued 68, manacel 161, swolowed 349. Doubtful are the following forms: rehersed 50, deyed 107, significēde 109, suffred 193, 315, 371, resereud 205, cesed 233, ailed 367, died 371, expired 388.—pl.: offrēd 369; enchesoned 84, peryshed 209, passed 300; presed (I) 236, desyred (I) 386.

In H: sg.: thrillōd 128, sufferōd 188, 199, 205, 242, tresspassed 211, offendid 213, shewēd 260, hastēd 261, venqwisshēd 336; but: priked 62, lyved 231. Doubtful is: suffred 270.—There occurs one single example of the 2. person: herdest 58.—pi.: Beceyved 314.

In dē, tē, de, te.: in c: seide 60, sayd 73; made (I) 70, 179; thought 91, lust 186, sent 403; a-lyght (I) 96; pl. indecisive: set 312.

—in H: taught[c] 6; herēd 36, saydē 203, Spradde 235, made 325, 328; list 110, past 248, stynt 324; pl. left 171, 173.

Participle Past. Strong: in c: vnderstonden 120, etēn 151, Takēn 253, 298; but: ouerflow 212, slayn 400. Doubtful are: born 156, 313, for-born 159 rhyming with: be-born 158, taken 188 rhyming with: for-saken 189, to-drawe 256; yeuen 397.—The sole plural form: bounde 255 is indecisive.

In H: strongēn 95, foundē 141, Betēn 206; doubtful are: borne 8, lorne 60, foundē 271; Forsaken 170 and spoken 202 (pl.); plural besides in: founde 218, but indecisive.

Weak: in ēd: in c: declarēd 17, considrēd 19, renouēlēd 23, entrēd 45, blessēd 50, formēd 123, etc. (27 cases).—In H: -huwed 2, sugrēd 5, callid 25, governēd 57, Rootēd 69, Steynēd 135, Blessyd 143, made = makēd 298, etc. (17 cases).

—in ēd (I): in c: Meued 22, herd 101, brent 133, past 239, 247, keept 248, etc. (10). Doubtful are the participles rhyming with each other as: exiled 27, reconcilēd 28, etc., or with preterits as: notified 110, etc.—In H: Spreynt 121, I-left 220 (compare: I-blent 130, Imeynt 137), Meynt 347. Rhyming are: to-Rent 127, spent 129, I-blent 130; depeynt 134, Imeynt 137, atteynt 138.

Polysyllables and contracted forms: in c: raueshed 52, enhymned 95, pynichēd 237, fynysched 274, banyshid 383; sprad 93, bent 255, put 263, hurt 318, fed 409.—In H: fulfilled 197; Fret 34, sent 224, sprad 298.

About: infecte c. l. 143 see note to this line.
§ 6. The Authorship.

The first of our poems is cited by Tanner as 'Philomela' among Lydgate's works. In his Bibliotheca Britannico-Hibernica (1749), p. 491, l. 11 f. a., we read:


Besides him, only Ritson mentions the title of our poems in his Bibliographia Poetica (1802), but, unfortunately, he has rather lost ground since the publication of Dr. Schick's T. G. (see p. cxlviii ff.). In his long list of Lydgate's writings Ritson quotes as No. 213:

"A saying of the nightingale touching Christ: "In Iune whan Titan was in Crabbes leede" (Caligula A. II. & the Harley MS. 2251).

And indeed, we immediately meet with his incorrectness; for the title and the first line of the poem he cites agree only with H (or A; but this he apparently was not aware of). As to e, he seems to have known the MS. and the poem as one of Lydgate's works, but afterwards, when compiling his Bibliographia, the similar subject led him astray, and he forgot that neither the title nor the beginning of the poem was the same as in H (and A).

If we had no other argument than this statement of Ritson's to bring forward in favour of Lydgate's authorship, we could hardly venture to support our opinion. But Tanner's judgment is much more reliable, and, besides his authority, the internal evidence is, as we shall see, so striking, that we cannot but attribute this first poem to Lydgate. As the poem has not yet been printed, we need not wonder that the common sources like Bale and Pits do not mention it.

The second poem is acknowledged as one of the monk's works by Stowe: both MSS. got their titles from the hand of this chronicler, and at the end of A we find: Of this Balade Dan Iohn Lydgate made nomore. This testimony of Stowe is the more valuable, as it goes back, according to his own words (see § 2), to Shirley. Then [1892] again we may refer to Ritson, and, at last, to Warton-Hazlitt, iii, 53, note 1:

"Lydgate in his Philomela, mentions the death of Henry Lord Warwick, who died in 1446. MS. Harl. ibid. (2251). 120. fol. 255."

Though this statement about Lord Warwick is disputed, as we

1 But compare also: Brodtenk, Die Englischen Maskenspiele. [Wiener Beiträge zur Englischen Philologie xx.] Wien, 1902, p. 9.
shall see (compare § 7), the notice nevertheless gives evidence that Warton and Hazlitt considered the H-version to be one of Lydgate's works.

Examining and comparing the style of the poems, which offers the strongest support in favour of Lydgate’s supposed authorship, I venture to remark that it is superfluous to cite examples from H, as all said about c may also, mutatis mutandis, be applied to H.

Firstly, as we have seen, the metre in c is the same as in H. We have o- and q-rhymes, ε- and ρ-rhymes (not, however, -ere and -ire-rhymes, as in the T. G., p. lxi); the disregard of the final e in the rhymes has made progress; we find, e.g., a considerable number of i- and ie-rhymes. Other licences of Lydgate as to the structure of the verse exhibit themselves throughout the poem (see § 4; especially type C.), so that we are fully authorized in claiming the evidence of the metre in support of Lydgate’s authorship. The language, in the main, shows the same character as, for instance, the language of the Temple of Glas, Complaint of the Black Knight, and Horse, Goose and Sheep; compare the outlines of grammar in the editions of Dr. Schick, Dr. Krausser, and Dr. Degenhart.

Again, the style is entirely Lydgatean. As we have no convincing external evidence, we may be allowed to draw the special attention of the reader to the peculiarities of Lydgate, found in the first poem. When we compare Dr. Schick’s remarks about the monk’s style (T. G., p. lxxxiv and cxxxiv ff.; see also Gattinger, p. 70 ff.), we must say, that—so far as the different subject does not exclude comparison—all these characteristics are to be observed in our poem. The very beginning of the poem gives us an argument:

"Go, lityll quayere, . . ."—these introductory lines are entirely in accordance with his usage. Not only are the ideas, the expressions used in that stanza nearly all found in his envoys, so e.g.: M. P. 45, 48, 149; Kk. I., f. 196 a; T. G., ll. 1393–1403, but even the characteristic "lityll" is not wanting, which he never forgets, be it a poem of 35 or 35,000 lines (Fulke, 219 b 1). Though his favourite request "to correct" his poem has not found a place in this very first stanza, he afterwards cannot conceal his self-depreciatory manner; compare ll. 18, 88/9, 112, 177, 181, 182.

Further, the astronomical allusions, ll. 25, 26, 45, 92, the framework of a vision, st. 7–15, the sleepy poet, l. 44, the season-motive, st. 4, the reference to his real or supposed source, ll. 108, 114, 238,

1 See note to this line.  2 See note to l. 1400 of the Temple of Glas.
§ 7. The Date.

344, the use of Latin and foreign words, ll. 308, 388 (see Köppel, Laurent's de Premierfait und John Lydgate's Bearbeitungen von Boccaccio's De Casibus Vironum Illustrum. München, 1885, p. 40), all these points are quite as common in Lydgate's works as are the numerous anacolutha which occur in this short poem; compare st. 4, 8, 9, 10, 13, 16, 20, 27, 34, and ll. 412, 413.

A pretty large number of Lydgatean stock phrases could be gathered from our poem; but on this point I had better refer the reader to Gattinger, pp. 72, 73 and Schleich, Fabula, p. 64 ff.

In respect to the theological matters, for instance, Pride the chief sin, etc., see Triggs, Assembly, Literary Studies, 10, 11, and the notes to our two poems.

All these points, I think, give evidence that the style of our poem is entirely in accordance with the common features of Lydgate's works. Besides, I shall give in the notes quotations from other poems of our poet, which will show that the whole atmosphere of the poem, the whole range of ideas, the vocabulary, the motives and allegories are essentially the same as in the other works of the monk.

§ 7. THE DATE.

The first stanza of the c-version contains the dedication to a Duchess of Buckingham, which allows us to fix the date of the first poem pretty exactly.

Go, lityll quayere, And swyft thy prynses dresse,
Offringe thyselfe wyth humble reverence
Vu-to the ryght hyghe and myghty pryncesse,
The Duches of Bokyngham, and of hur excellence
Beselinge hyre, that, of hur paeyence,
Sche wold the take, of hur noble grace,
Aмонge hyre bokys for the Asygne A place.

As the compiler of the index of MS. C rightly points out, this Duchess is Anne, daughter of Ralph Nevill, first Earl of Westmorland. Her mother was the Earl's second wife, Joan Beaufort, daughter of John of Gaunt and his second wife, Katherine Roet, sister-in-law (?) to Chaucer. She married Humphrey Stafford, who was created Duke of Buckingham 14 September, 1444 (D. N. B.

1 e.g. adolelescens c l. 267.
2 He m. secondly, before 3 Feb. 1397, Joan (formerly Joan Beaufort, spinster), widow of Sir Robert Ferrers, the legitimated dau. of John (Plantagenet, called "of Gaunt"), Duke of Lancaster, by Catharine, da. of Sir Payne Roet.—G. E. C. Complete Peerage, viii. 111.
§ 7. The Date.

This date fixes the terminus a quo to the last months of the year 1444.

We are fortunate enough to find another allusion in our poem which allows us to determine the date more closely: st. 48, ll. 330–333 we find:

A myghty prince, lusty, yonge, & fiers,
Amonge the peple sore lamented ys:
The due of Warwyk; entryng the auru of tierce
Deth toke hym to whom mony sore shall myssye.

The Duke of Warwick who is mentioned in these lines, is Henry Beauchamp, Duke of Warwick (from April 5, 1444), and is said (without evidence) to have been King of Wight, Jersey and Guernsey² from 1445. The date of his death is disputed. It is given as June 11, 1445, by D. N. B., iv, p. 28 b and the Nouvelle Biographie Générale, p. 556; but neither of these, nor both combined, can stand against the best authority, Mr. G. E. Cokayne, who in his Complete Peerage, viii. 59 (1898), adopts the date given by Baker in his Northamptonshire ii. 219, 11 June (1446), 24 Hen. VI. This is confirmed by the grant of Letters of Administration to him on 17 June 1447 at Lambeth. He was the son of Richard Beauchamp, Earl of Warwick, d. at Rouen, 4 Oct. 1439, regent of France during the absence of the Duke of Bedford (D. N. B. iv, p. 29 a–31 a),³ and brother-in-law to Richard Nevill, who married Anne, Henry's sister and heiress,⁴ in whose right he was created afterwards Earl of Warwick, and who is well-known as the

¹ In the Nouvelle Biographie Générale, vii, p. 707, however, we find the notice: En 1445, ce comité [Buckingham] passa à la maison de Stafford, dans la personne d'Edmond, comte de Stafford, qui fut fait Duc de Buckingham l'année suivante.

² "He is asserted (Mon. Ang. ii. 63; Leland's Itinerary) to have been, also, crowned King of the Isle of Wight, by Henry [VI], but for this (Coke, 4th Inst., p. 287; Stubbs's Const. Hist. iii. 433) there is no evidence" (Nat. Biogr., in an article written by J. H. Round) . . . . He died without male issue at his birthplace, Hanley Castle, 11 June, 1446.—G. E. C. viii. 59.

³ See also Schick, T. G., p. xiii.

⁴ One of the sisters. Earl Richard left 4 daughters, coheirs on the death of Duke Henry's girl Anne, b. at Cardiff in Wales, Feb. 1442–3, d. an infant, at Ewelme, Oxon. 8 Jan. 1448–9, and was bur. at Reading Abbey. "Those four coheirs, all of whom left issue, were (1) Margaret, m. John (Talbot), Earl of Shrewsbury, which Lady was mentioned in the entail of the Earlom of Warwick, cr. in 1450; (2) Eleanor, m. firstly Thomas (de Ros), Lord Ros, who d. 18 Aug. 1431, secondly Edmund (Beaufort), Duke of Somerset, slain 22 May 1455, and thirdly, Walter Rodesley; (3) Elizabeth, m. George (Nevill), Lord Latimer, who d. 30 Dec. 1469; (4) Anne, only da. by the second wife [Isabel, Baroness Burghersh, a grand-daughter of Edw. III.], who m. Richard (Nevill), Earl of Warwick, so cr. in 1449."—G. E. C. viii. 60. Duke Henry was 'scarce ten years of age' when he married in 1434. His father's first wife was seven years old when he wedded her.
§ 8. The Sources.

"King-maker." This Richard was the nephew of the above-mentioned Anne, Duchess of Buckingham, to whom Lydgate dedicated the poem.

These facts confirm to a certain extent the authorship of Lydgate. As we find in Schick, T. G., p. xciii, the poet was, during his sojourn in France, in the service of Lord Richard of Warwick, the father of Henry, mentioned in st. 48. Therefore we are not astonished to find this allusion in a poem of Lydgate's, the more so as the Duchess of Buckingham herself, to whom the poem is dedicated, was, as we have seen, the aunt of Henry's brother-in-law.

We must therefore fix the date of the c-version in the second half of the year 1446, considering that the poet says, "lamented ys," and that it is most probable that Lydgate's dedication to the Duchess Anne, she being related to the deceased Duke of Warwick, was in some way connected with this sad event.

As to the date of the other version it is no easy matter when we attempt to fix it. There are no allusions to historical events to be found in the poem. Only, the note by Stowe, at the end of H: Of this Balade Dan John Lydgate made nonore,¹ might possibly induce us to date it before c, but a glance at the metre makes us immediately withdraw this conjecture, as the numerous examples of type D, for instance, would rather prove a later date. The language cannot help us, nor any other internal evidence, so that the best we can do, is to omit the fixing of any date at present; perhaps, later on, we may be more fortunate, and light upon some clue.

§ 8. THE SOURCES.

As we have already stated in a preceding paragraph, both poems have a common source, which is also referred to by the poet himself in MS. c, 1. 108:

106. This brid, of whom y haue to you rehersed,
    Whych in her song expired thus ande deyede,
108. In latyn fonde y in a boke well versed,

There are two "Latin Books" known under the title "Philomela." The one, of a fairly large size, is a work of John of

¹ As this statement was no doubt copied by Stow from his Shirley original, we may fairly compare it with the like entry in the Lydgate and Burgi's Secres of Secres (1146, Schick), after the poet's decease, and conclude that the cause of the break-off in the Nightingale poem was Lydgate's death. This is borne out by the character of the metre, as the many examples of type D tend to prove a late date.—F.
Hoveden (Howden, Yorkshire), but has nothing in common with our poems here but the title (compare D. N. B. xxvii, 427 a ff. and Hahn, Arnold, Quellenuntersuchungen zu Richard Rolle’s Englischen Schriften. Halle, 1900, p. 3 and note). The other, the source of Lydgate’s poems, is a shorter Latin poem, also called “Philomela,” printed among Bonaventura’s works, e. g. in the edition of Ad Claras Aquas (Quaracchi) 1882–1898, tom. viii, p. 669–674. This poem, the authorship of which is uncertain, was of great popularity during the Middle Ages. At that time it was generally ascribed to Bonaventura,¹ but the editors of the edition above-mentioned reject his authorship,² whereas the probability of John Peckham³ being the author is more likely. There are more than thirty Latin MSS.⁴ extant, and many imitations and translations.⁵ The poems here printed represent the English imitations; compare Warton-Hazlitt, i, p. 172 note; D. N. B. xxvii, p. 427; Schick, T. G., p. xcvi and Addenda.

The two poems do not bear a like amount of resemblance to their model. MS. c follows much more closely than H (see later) the Latin poem, as a short analysis of the two will show.

Before we sketch the contents of the poems, we have a few remarks to make on the opening words in MS. C. In most of the MSS. of the Latin version we find prefixed to the poem a short admonitory treatise in prose, the genuineness of which is rejected by the editors of Bonaventura’s works. Similarly, there is, in MS. C

¹ Lydgate, of course, was acquainted, at least in his way, with the works of Bonaventura; he cites him, e. g. Court of Sapience, c 6 a (I englisht his Life of our Lady).
⁴ Most of the MSS. are enumerated in the Prolegomena of the Quaracchi edition, tom. viii. I only add the following: Pembroke College, Cambridge, B. 3. 19, Harl. 3766, Cotton Cleopatra A XII, Land 402, Rawlinson C. 397 (Rawlinson C. 348 is but one leaf, missing in Rawlinson C. 397), Digby 28, University Library, Cambridge, Ee VI, 6.
only, a kind of prose introduction, not intended to suggest to the reader the necessary elevation of mind, but simply to give a concise epitome of the principal contents. These lines in C, however, reproduce the ideas of the poem so incorrectly that we cannot consider them as originally written by the poet, but must presume them to be the work of a scribe:

Matutina—Beginning of the World, Fall of Adam, Nativity of Man, "patris sapiencia."
Hora I.—Noah.
[Hora III. =] "crucifige"—Abraham.
Hora VI. —Resurrection, Ascension, Pentecost, Corpus-Christi-
Hora IX. ) Day.

Compared with the real structure of the c-version below, this short analysis exhibits too serious discrepancies to allow us to attribute this introduction to Lydgate.

We now return to the comparison of the two poems:

Structure of the Latin Poem.
St. 1–4: Introduction,
  5–10: The story of the nightingale,
  11–13: General interpretation of the story and
  14–16: of the single hours.

Then follow the special meditations of the different hours:
  17–24: Matutina,
  25–34: Prima,
  35–47: Tertia,
  48–77: Sexta,
  78–90: Nona.

Structure of the c-version.
St. 1–6: Dedication and introduction,
  7–15: The story of the nightingale,
  16: The source,
  17: General interpretation.

Then the meditations of the single hours follow:
  18–28: Aurora,
  29–39: Prime,
  40–48: Tierce,
  49–54: Sexte,
  55–59: None.
This shows clearly that the structure of the c-version is wholly borrowed from the Latin source. Lydgate only omitted the short interpretation of the hours, st. 14–16 of the Latin poem, to which we do not find corresponding lines in the c-version. But we must state that, though the story of the nightingale and the general interpretation are the same in both, the English poet treats different subjects in the meditations for the single hours. In the Latin source we have the following themes:

14. *Mane vel diluculum hominis est status,*
   *In quo mirabiliter Adam est creatus.*
   *Hora prima,* *quando est Christus incarnatus,*
   *Tertiam* *dic spatum sui incolatus.*

15. *Sextum,* *cum a perfidis voluit ligari,*
   *Trahi, caedi, conspui, dire cruciari,*
   *Crucifigi denique, clavis terebrari*  
   *Caputque sanctissimum spinis coronari.*

16. *Nonam* *die,* *cum moritur,* *quando consummatus*
   *Cursus est certaminis,* *quando superatus*  
   *Est omnino zabulus et hinc conturbatus.*
   *Vespera,* *cum Christus est sepulturae datus.*

In the c-version we always find two subjects for each hour, one from the Old and the other from the New Testament, i.e. from the passion of our Lord:

Aurora: Creation of the world, fall of Lucifer, fall of Adam—Jesus taken Prisoner,
Prime: Noe—Christ before Pilate,
Tierce: Abraham, Sodom—Christ led to Calvary,
Sexte: Dathan and Abiron—Christ on the cross,
Nones: Adam banished—Christ dies.

This comparison proves that, though Lydgate adopted the general idea and the structure of the poem from Peckham, he was by no means a slavish imitator, but on the contrary followed his own bent.

Again we find another trace of Lydgate's originality. To the parallelism of the quotations from the Old and New Testament, he adds the comparison of the ages of man with the different hours of the daily divine service. At each hour he subsequently addresses people of another, higher age; compare

st. 23: "Aurora"—l. 156:
   Be-thenke thy-self, hough porely þu was born
§ 8. The Sources.

st. 35/6: "Prime"—l. 239:
O thou, that hast thus past the oure of morow
l. 247: Ande of thy tendre age art past the yeres,

st. 43/6: "Tierce"—ll. 299, 300:
And namely ye that are in the third age
Of your lyfe ande passed morow & prime,

ll. 316, 317: Thenk on this oure, thou wrecched synfull man,
That in this age hast reson, strenght, and hele,

st. 52: "Sexte"—ll. 358, 359:
And, in speciall, ye of perfyt age,
This oure of sixt, in myddes of your lyfe,

st. 59: "Nones"—l. 412:
That, fro this worlde when so we shall desener.

I think we cannot carry the comparison further, as most of the ideas found in c are commonplaces, which do not rise above the average education of a priest in those times. Therefore, even when we find the same ideas in both poems, it is no proof that Lydgate borrowed them from Peckham.

The "Monk of Bury" had, of course, an extensive knowledge of Holy Scripture.¹ We give here a list of all lines to which parallel passages are to be found in the Bible, which I consider as Lydgate's second principal source. The references are from the Vulgate.

[114: see note to this line].
ll. 121–124: Gen. i.
ll. 125–126: Is. xiv. 12–16.
[129, 130: see note to these lines].
l. 133: Mat. xxv. 41.
l. 136: Gen. iii. 1–6.
ll. 139, 143: Rom. v. 12.
ll. 150, 383: Gen. iii. 23, 24.
[ll. 164–168: see note to these lines].
l. 185: Jo. i. 29.
l. 188: Mat. xxvi. 48–50 = Mar. xiv. 44–46 = Lu. xxii. 47,
        48, 54 = Jo. xviii. 5, 12.
l. 189: Mat. xxvi. 56 = Mar. xiv. 50–52.
l. 203: Gen. vii. 10.
l. 205: Gen. vii. 13.

¹ See Koppel, l. e., p. 48 f., Gattinger, p. 37/8, and again Koeppel in Englische Studien 24 (1898), p. 281 f.
§ 8. The Sources.

I. 220: 1 Pet. i. 18, 19.
I. 224: Lu. xv. 7, 10.
II. 225–226: Ezech. xxxiii. 11; (Sap. i. 13); 2 Pet. iii. 9.
II. 235, 279–280: Gen. x.
II. 236: Gen. xi. 1–9, xiii. 13, xviii. 20, 21.
I. 244: 2 Tim. ii. 26.
II. 253–254: Mat. xxvii. 2, 11 = Mar. xv. 1 = Lu. xxiii. 1 = Jo. xvi. 12, 28, 29.
II. 257–259: Mat. xxvi. 67 (xxvii. 30) = Mar. xiv. 65 (xv. 19).
I. 260: 2 Macc. vii. 28 = Hebr. xi. 3.
II. 262–263: Mat. xxvi. 53.
II. 283–284: Gen. xv. 5.
I. 296: Gen. i. 27.
II. 307–308: Mat. xxvii. 23 = Mar. xv. 13, 14 = Lu. xxiii. 21 = Jo. xix. 6, 15.
I. 310: Mat. xxvii. 28 = Mar. xv. 17 = Jo. xix. 2, 5.
I. 311: Jo. xix. 4, 5.
I. 312: Mat. xxvii. 29 = Mar. xv. 17 = Jo. xix. 2, 5.
I. 313: Jo. xix. 17.
I. 314: Mat. xxvii. 33 = Mar. xv. 22 = Lu. xxiii. 33 = Jo. xix. 17.
II. 348–350: Num. xvi. (1, 2) 31–33.
I. 365: Mat. xxvii. 31 (45) = Lu. xxiii. 33 (44) = Jo. xix. 18, but Mar. xv. 24, 25 (see II. 379, 380).
II. 366, 375: Mat. xxvii. 38 = Mar. xv. 27 = Lu. xxiii. 33 = Jo. xix. 18.
I. 384: Gen. iii. 17–19.
I. 385, 387: Jo. xix. 34.
I. 386: Jo. xix. 31.
II. 388–389: Mat. xxvii. 46, 50 = Jo. xix. 30 (Mar. xv. 34, 37, Lu. xxiii. 46).
II. 390–392: Mat. xxvii. 45 = Mar. xv. 33 = Lu. xxiii. 44, 45.
I. 399: Mat. xxvi. 28 = Mar. xiv. 24 = Lu. xxii. 20.
§ 8. The Sources.

ll. 401-402: Mat. xxviii. 1-10 = Mar. xvi. 1-8, 19 = Lu. xxiv. 1-12, 51 = Jo. xx. 1-10 = Act. i. 9, 10.


This detailed list of references will, I hope, justify my opinion as to Lydgate's being influenced by the Bible.

The two sources which I have just investigated with regard to the first poem, have also exercised their influence on the H-version, though here the imitation of Peckham's work is by no means a close one. We may sketch the structure of the second poem as follows:

st. 1-5: Introduction: Secular interpretation of the song of the nightingale,

st. 6-7: The vision, in which the poet is addressed by an angel from heaven,

st. 8-15: Beginning of the heavenly messenger's tale, he introducing the nightingale meditating on Christ's passion.

st. 16-22: Her song, in which are contained:

st. 23-33: The words which Christ speaks.

st. 34-54: The nightingale's song goes on, but is not finished.

Were the poem complete, we should expect to find the end of the nightingale's song, the end of the angel's speech, and the conclusion of the vision. It seems that the poet found the task too tiresome, or he had some other reasons; at all events, he did not finish his work—no doubt he died. We see, however, that here the structure of the Latin original is totally abandoned, the different hours are not even mentioned; only the general idea of a religious interpretation of the nightingale's song is retained.

As to the other principal source, the Bible, the following list will show to what extent the poet has put his theological knowledge into this poem:

ll. 95, 158, 212: Jo. xix. 34.

l. 101: see c, l. 365.

ll. 111-112: see c, l. 399.

ll. 122-123: Mat. xxvii. 59 = Mar. xv. 46.

ll. 124, 162, 164, 257, 258: Jo. xix. 25-27.

ll. 128, 191: see c, l. 312.

ll. 134, 135, 141, 142: Is. lxiii. 1.

ll. 137, 196, 201, 265: see c, l. 368.

l. 138: see c, l. 254.
§ 8. The Sources.

l. 139: see c, l. 252.
l. 157: Mat. xxvii. 50 = Mar. xv. 37 = Lu. xxiii. 46.
ll. 160, 165, 170, 173: see c, l. 189.
l. 174: see c, l. 366.
ll. 179, 211, 213: 2 Cor. v. 21 = 1 Pet. ii. 22.
l. 206: Mat. xxvi. 67, xxvii. 30 = Mar. xiv. 65, xv. 19 = Lu. xxii. 63, 64 = Jo. xviii. 22, xix. 3.
l. 226: Lu. ix. 58 (ii. 7).
l. 231: Mat. iv. 2 = Mar. i. 13 = Lu. iv. 1, 2.
l. 232: Jo. xix. 30.
ll. 246-248: see c, l. 404.
l. 249: Mat. xxvi. 27, 28 = Mar. xiv. 23, 24 = Lu. xxii. 20.
l. 252: Jo. xix. 34.
ll. 253-254: Jo. xix. 23, 24 (Mat. xxvii. 35, Mar. xv. 24, Lu. xxiii. 34).
ll. 255-256: Mat. xxvii. 57-61 = Mar. xv. 42-47 = Lu. xxiii. 50-56 = Jo. xix. 38-42.
l. 259: Lu. xxiii. 46.
l. 264: Jo. xviii. 19, 22, 23.
ll. 276-280: Jo. iii. 16, 17.
ll. 289-290: see c, ll. 313, 314.
ll. 297-298: Dan. iv. 7-9, 17-19.
ll. 300-301: Gen. xxxii. 10.
l. 302: Gen. xxviii. 12.
l. 303: Job xl. 20.
ll. 307-308: 1 Reg. xvi. 23.
st. 45: Num. xxi. 8-9.
ll. 318-319: Ezech. ix. 4-6.
l. 320: Ex. xxxvii. 17.
l. 325: Ex. xv. 23-25.
ll. 327-329: Ex. xiv. 16, 21, 22.
ll. 353-354: Cant. iv. 8, etc.
l. 358: Cant. v. 1.
l. 374: Jo. i. 14.
l. 375: Lu. i. 28.
l. 377: Is. xi. 1, 10.

This list, even somewhat longer than the first, likewise shows Lydgate’s knowledge of the Scriptures.

I first intended to collect all the lines which show the influence of other works, and give them here, but I preferred putting this material into the notes, in order to avoid repetition, as many of these quotations at the same time serve to illustrate Lydgate's language and style. I draw the attention of the reader to the notes to c, l. 90 and H, l. 5.

§ 9. CONCLUDING REMARKS.

I insert this last paragraph for the sole reason of giving a short summary of the researches.¹

Lydgate's Nightingale exists in two versions: one dates from the second half of the year 1446, the other is of uncertain date² and unfinished. Two MSS. of each version are preserved, and the texts are, on the whole, carefully handed down. Metre, language, and style are in accordance with Lydgate's general usage. As principal sources of the two poems, we find John Peckham's Latin poem "Philomela" and the Bible.

¹ Compare Schick, T. G., p. xcvi and xcvi. ² See p. xxxviii, note 1.
I.
The Nightingale.

[PROSE. INTRODUCTION. Not by Lydgate; see p. xl.]


1 it is seyd that the nyghtyngale of hure nature hathe A knowleche of hure deth. And, lyke as the swan syngeth Afore his deth, so sche, in the day of hure deth, Assendyth in-to the top of the tre and v syngeth In hora matutina A lane[n]table note; and so aftyre, by mene degrees Aualyngge lower, hora prima, hora tercia, hora sexta, et hora nona, tyll sche com down in-to the myddys of the tre. And there, in hora nona, sche dyeth. This ys moralysyd un-to x Cryste An[d] in-to evey crystyn sowle, that schuld remembre the ourys of Cristys passyon. And allso by ‘hora matutina’ ys vndurstonden the begyynynge of the world, and the gret fall of owre fiadure Adam, and the natyuite of evey man, And ‘patris sapiencia’ xv declared; and in like wyse ‘hora prima, Crucifige, hora sexta, And hora nona’ declared wyth the Ages of the worlde in tyme of Noe and of Abraham, And so forthe brefly touched the Resurrection, the Ascencyon, pentecost, And Corpus Cristi day et cetera.

The nightingale, before her death, flies to a tree-top, and there, at the hours of divine service (Prime, Tierce, Sexte, and Nones), sings mournful notes, till in the tree-midst she dies.

These songs are meant to be a commemoration of Christ’s passion.

1 For the wanting capital, see description of C. vii. prima] a above the line. tercia] see note to this line. viii. of] follows a. ix. moralysyd] ysy illegible. xiii. Adam] a above the line. xiv. patris] the first half illegible. xvii. Abraham] a above the line.

NIGHTINGALE.
Go, little poem. present thyself to the
Duchess of Buckingham, and ask her for a place
among her books,
till she reads to her courtiers,
to show them how to interpret the nightingale's song truly, i.e. in a spiritual sense.

1 Go, lityll quayere, And swyft thy pryntes dresse,  
  Offringe thyselfe wyth humble reverence
Vn-to the ryght hyghe and myghty pryntesse,  
  The Duches of Bokyngham, and of hur excellence
Besechinge hyre, that, of hur pacyence  
  Sche wold the take, of hur noble grace
Amonge hyre bokys for the Asygne A place,

(1)

Vn-to the tyme hyr ladyly goodnesse  
  Luste for to call vn-to hyr high presence
Suche of hyre peple, that are in lustynesse
  Fresschly encouragy, as galantas in prime-tens,
  Desyrous for to here the ameronse sentence
  Of the nyghtyngale, and in there mynde embrace,
  Who fanoure moste schall fynd in lones grace,

(2)

Commandyng theym to here wyth tendernesse
  Of this your nightyngale the gostly sense,
Whos songe and deth declared is expresse
  In englysh here, right bare of eloquence,
  But notheles considred *the sentence :
  All lone vnlawle, y hope, hit will deface
  And fleschly lust out of theyre hertis chace,

(3)

Menued of Corage be vertu of the seson,
  In prime-tens renouced yere be yere,
  Gladying every hert of veray reson,
  When fresh[e] May in kalendres gan apere,
  Phebus ascending, elere schynyng in hys spere,
  By whom the colde of wyntyr is exiled
  And lusty seson thus newly reconciled.

(4)

1 lityll—And] illegible by dirt.  2 Offringe thyselfe] illegible by dirt.  4 Bokyngham] a above the line.  19 the] de v.  21 out] above the line v.  24 veray] a preceding verray blotted out v.
I. In May the Nightingale bids me rise.

(5)
To speke of sleep, hit nedes most be had
Vnto the norishing of euery creature,—
With-out whech braynes must be mad,
Outragesly wakyng oute of mesure,—
Excepte thoo that kyndely nature
Meneth to wach, as the nyghtingale,
Whych in her seson be slepe[\e] set no tale.

(6)
For sche, of kynde, all the someres nyght
Ne seseth not with mony a lusty note,
Wheder hit be dry or wete, derk or lyght,
Redly rehersying her les[\o]n ay be rote—
Gret mervell is the enduryng of hir throte—
That her to here it is a second heuen,
So melodious eande mery is her steuen.

[THE POEM.]

(7)
And, on a nyght in Aprile, as y lay
Wery of sleep & of my bed all-so,
Whene that the kalendes entred were of May
(Whech of hir nature neither loueth of thoo),
My herte with mony a thoght was ouer-go
Ande with this troblus worlde sore agreued,
But, as god wold, in hast y was Releneed.

(8)
Thys blessed brid, of whom y you reheresed,
As fer as that y godey myght hir here,
So thorghly my hert raunshed had and persed
Ryght with hir longyng notes, hye and clere,
Longe or the day[e]-rowes can a-pere,
Ymagynyng that sche be my propre name
Me calde au[\e]d sayde: "A-wake & Ryse, for shame,
Oute of thy slombre-bed of slouth & sleep,
Rememberring the vpon this lusty seson"—
I rose
and went on
till I found
her singing
and sitting
on a green
laurel.

Putting all
worldly
thoughts out
of my heart,
I understood
at last that
she was
singing of
her coming
death.

So she sang
in 'Aurora,
Aurora,'
and con-
tinued doing
so in 'Prime,'

Till that hyt drogh forthor the day,
Aboute the oure of tierce, right as y gesse,
That euer y-lyke with notes fresh ande gay
She cessed not, whiche y can not expresse
So delitable, replet with all sweinetnes,

Ande right with that outhe of my bed y leep,

Thenking in my conceyt, she seide me reseon,

Ande walked forth—she yaf me gret encheson—

Til that y come ther as my hertis queene

Ryght freshely sang vpon a laurer grene.

(10)

Entendyng, as y romed vp and doun,

Expelling clerly all wilfe negligence,

Hir clere entoned notes and hir souw

For to perceyue with all my diligence,

And sodenly conceyued y this sentence,

Hough that this brid, a-mong hir notes glade,

Right of hir deth a note of mornyng made.

(11)

So she sang
in 'Aurora,
Aurora,'
and con-
tinued doing
so in 'Prime,'

Till that hyt drogh forthor the day,
Aboute the oure of tierce, right as y gesse,
That euer y-lyke with notes fresh ande gay
She cessed not, whiche y can not expresse
So delitable, replet with all sweinetnes,

But ever among she song: "Ocy, ocy,"
Which signified, me thought, that she shuld dye.

(14)
Ande aftr this, when Phebus in his spere
Ouer all the world had sprad his benes bright,
Cavsynge the cloundes dym for to be clere,
Ande derk[e] mystes enlumyned with his lyght,
Aboute the oure of sixt then she a-lyght
Ande singynge seet in myddes of the tre:
"Ocy, Ocy, o deth, well-come to me!"

(15)
Thus, fro the morowe *to myddes of the day
Ande all the nyght a-fore, with open eye,
This bryd hath songen, as ye haue herd me say,
Rehersyng euery tyde with melodie,
But at the last, she shright—ande sodenlye,
Hir songe, hir myrth, & melodye was done
Ande she expyred aboute the oure of none.

(16)
This brid, of whom y haue to you rehersed,
Whych in her song expired thus ande deyede,
In latyn fonde y in a boke well versed,
Ande what in morall sense it signifieede,
The whech in englysh y wold were notified
To all that lusty are it for to here,
Yf that my conny[n]ge suffycyent ther-to were.

(17)
Be this nyghtingale, that thus freshly can
Bothe wake and singe, as tellyth vs scripture,
Is Crist hym-self ande euery cristen-man
Soule vnderstande, whech oweth of nature
Ande verray reson do diligence ande cure,
Oute of the sleep of synne to a-wake, & ryse,
Ande to remembre, ande fully aduertise,
By Aurora, understand the Creation and Adam's fall.

(18)
That be Aurora is understonden right
The first begynnynge of this world of noght,
And how grete god, of his endles myght,
Hath heven ande yerth formed with a thoght,
And in six dayes all odar thynges wroght,
Ande hogh gret nomabre of angels bright & cleere
Fell downe for pride to helle with Lucifere.

(19)
*Hygh or lowe, wheder-so-euer thow be,
Enprinte that fall right myndedly in thy hert
Ande arme the surely with humylite
Ayen all pride, yf thou wylt lyue in *quert!
Sawe thy soule, or elles shalt thou smerte
For all thy worlde pryd ande veyne desyre,
Ande euer in hell be brent with endles fyre!

(20)
Muse on this morow further, and conceyue
How that oure fader Adam ande also Eve,
Whom that the sotell serpent can deceyue
Of pure envye and caused to mischeue,—
Ande let theyr smert thi herte perse & cleue:
Thenk well that i'all is to thi-self extended
Ande, nade Crist died, it had not yit be amended!

(21)
Before whos deth the grete Infyrmyte
Of that offens, cleped originall,
Thorogh-oute the world infecte had vch de-gre,
That, when they deyed, streyght to hell went all,
*Tyll fro the trone a-bofe celestyall
Crist, consyderying the grete captyuyte
Of all man-kynde, cam *doune of pure pite.

(22)
This hygh forfet whych Adam sone had don
Was grounde & cause of oure mortalite
I. Think on thy poor birth and thy vicious life.

And paradise made hym for to voide *Anone:

Oo selly appell, so eten of a tre!

O welthy pepyll, in your prosperite

Thanck euery morowe how *bat yourwor[1]ldly wele

More lykly ys, safe grace, to hyrt then hele! 154

(23)

Ande in Aurora further to procede,

Be-thenke thy-self, hough porely *pu was born

Ande, as kynde will, *pu nedest mvst succede

In pyne ande wo, lyke other the be-forn:

Deth cometh in hast, he will not be for-born,

For in the oure of thy natinite

He entered first & manaced the to sle.

(25)

But, forther to declare in speciall

This oure of morowe, yf *bat y conayng hade,

Ande hogh this brid thus song with voice mortall

Ande in hire song a note of mornyng made,

I. Remember Christ's death, and at Prime, Noah's Flood.

Konnyng and langage in me are so fade,
That nedes y must in humble wyse exhort
You that are konning, with pacience me supporte.

(27)
Oure lorde Ihesus, the faeres sapiens,
The well of trewth & sothfastnes divine,
The lombe unspotted, the grounde of Innocence,
That gyltles for oure gylt lust to declyne,
This oure of morow, cleped matutyne,
Falsly betrayed, and with pe Iewes taken,
And of hys o[we]ne disciples sone for-saken:

(28)
O synfull man, this oure the aght remord,
That standest exiled oute fro charite,
To thenke howe that thy maker & thy lord
So lowly suffred this reprefe for the,
Yevyng the ensample, that with humilite
Fro morow to nyght thou folow shuld his trace,
Yf thou in heney with hym wilt cleyme a place.

(29)
Fro morow to nyght be-tokenes All the tyme,
Syth thou wast born streyght tyll hat thou dye.
Thus endyth the first oure and now to prime.
Ande be this oure, what we may sygnifie,
In whych this brid thus songe with melodie,
The seconde age ys clerly notyfied
When all the world with water was destroyd.

(30)
In tyme of Noe whom for hys ryghtwisnesse,
And with hym seuen, all-myghty god reserved;
And elles all oder for synne ande wretchednesse,
Of verey rygour, ryght as thay had deserved,
In that gret flood were dreynt and ouer-terved.
Except viij soules, all perysched, lesse and more,
And they preserued, this world for to restore.

196 Yf] Yeff. 198 wast] were. 201 thus] om. 202 age] om.
210 for] om.
I. *Think how Christ bought thee with His blood.*

(31)

This oure, to thenke that with the water wan
Noght all the world was overflow for synne,
Aught for to exite every maner man,
That vice ande vertu can discerne a-twynne,
All vice to eschew and vertuously be-gynne
Oure lord to plese, thankyng furthermore,
He *hateth synne now as he dud be-fore,

(32)

Thagh that hym lust of mercy and pite,
As for a tyme, his vengeance to differre,
Sith with his precious blod vpon a tre
Hath boght oure soules—was neuer thyng boght
derre:—
*Ley to thy sore, & let no-thyng lye nerre
Then this same safte, to hele with thy smert:
Full glad ys he, when so thou wilt convwart.

(33)

For of the synner the deth he not desireth,
But that he wold retorne to lyfe a-yeyn.
For, whosoever in dedly synne expyreth,
Ther is no pardon that may abregge his payne.
This to remembre aught cause the to restreyne
Fro euery synne *pat* wyll this lord displese
And for to vse that hym may queme & plese.

(34)

Ande on this oure to thenke furthermore,
When all the flood *aswaged* was and cessed,
They, not considyring the gret vengaunce afore,
The seed of Noe, whych gretly was encresed,
But vn-to vice on vch syde ran and presed,
For which they pvniched were with plages sore,
As in the byble more pleynly may ye here.

(35)

O thow, that hast thus past the oure of morow
Ande newly entrest in *the oure of pryne,*


*Noght* Ley.  *Ley* Ley that c.  223 with] with All.  *aswaged* was] was aswaged c.  236 vn-toj in-to.  *newly*] *follows erasure* c.  *in* in-to.  *the oure* thoure c.
Aught to be war to here of woo and sorrow
Which in this world he hath be afore thy tyme,
And of the fends, that redy is to lyme
Thy soul with synne & each the in his snare,
Yif he in vertu the bareyne fynde and bare.

God has protected thee, as a youth, against evil:

Ande namely now, sith thou of Innocence
Ande of thy tendre age art past the yeres,
In which god the hath keept fro violence,
In all thy youth fro Sathan and his feres,
Dispose the nowe to sadnes and prayers,
Remembrong specially vpon this our of prime,
Hogh Crist acused falsly was of Cryme,

Taken ande lad afore the president,
Pounce Pylat, that Iuge was of the lawe,
His handes bounde, his nek with bouffettes bent,
On every syde to-togged and to-drawe.
He, full *of pacience, suffered all & sawe
Hogh that the Iewes, fals and voide of grace,
There all defouled with spet his blessed face.

Se, hogh this lord that all thing made of noght,
To save mannes soule, wold sufre this reprof,
That myght hane stamed & cesede with a thoght
The Iewes malice & put theym to myscheef,
To oure ensample, pat we shuld sufre grefe
After oure desert and paciently hit take
For hym that all wolde sufre for oure sake.

Young gallants, remembre this hour against the attacks of wantonness.
Solomon warns you.

O lusty gaylauntes in youre adolescens,
Let not this our of prime fro you deseuer!
When ye be sterede to wanton in-solence,
*Restreyned your-self & in your herte themen euermore
How Salomon sayde; he cowde perceyve neuer
I. At Tierce, dread God's judgment on Sodom's crime.

The waunton weyes & dyuers of your youth,
For all the prudent wisdom that he *kowthe! 273

(10)

Thoure of pryme synysched thus & ended,
This brid all-woy persevereth ande a-byt,
Down on the tre a-valed and descended,
Thoure of tierce clerely syngyng yit.
The third age of the world be-tokeneth hyt,
In whIch thoo folk that down fro Noe came
Gretly encresed in tym of Abraham,

(41)

Which in his daies pertit was ande stable,
Dredyngoure lord and lyuyng perfytly ;
*To whom god swore, lik sterres in-nvmerable
His seed he wolde encrese and multiplied.
But, notheles, moch peple viciously
Were in this age dampnably demeyled
Ande thorgh theire vice destreied sore & steyned.

(42)

Their filthi synne abominable stank
Ande so displeased the blessed Trinite,
That down to hell sodenly ther sank
Sodom, ande Gomor, and oder cites thre,
Ande now is there but the Ded[e] Sec.
Alas the while that euer they wolde do so!
Vnkyndly synne was cause of all their woo.

(43)

This for to here aghit cause your herte to colde,
That are enprinted aftyr the ymage
Of god, and to considere and be-holde
This gret vengaunce, taken in pat age.
And namely ye that are in the third age
Of your lyfe ande passed morow & prime,
Agit euer be war to vse vnkyndly crime.

279 In] follows erasure c. 280 in] om. 283 To] The c. 287
destreied] destreid. 292 is there] ther is. 299 and 300 trans-
posed in C. 301 euer] follows erasure c.
The Fiend lies in wait for you. Death knocks at your Gate.

The fiende, youre enmye, lying in a-wayte, 302
Goth fast a-boute, your soules to deceyue,
Leying hys lynes and with mony a bayte
Wsynge his hokes, on theym you to receyue,
The which thus lygh[t]ly ye may eschewe & weyfe,
Thisoure to thenk hogh lewes lowde and hye
Gan: "Crucifige, crucifige!" Crye, 308

Takyng our lord and, of derisio[n],
In cloth of purpull clothing hym in seorne,
Ledynge hym forth, as childre of confusion,
And on his heed a sharpe crow[n] set of thorn;
Vpon his blessed shulder the crosse was borni 313
Vnto the place of *peynes, Caluarie:
Lo, what he suffred, thi soule fro peyne to bye!

Thenk on this oure, thou wrecched synfull man, 316
That in this age hast reson, strenght, and hele,
(Yf thou asayled or hurt be with Sathan),
To salf thy sore and thi wonde to hele:
Mark in thi mynde this oure for woo or wele, 320
Hogh that thy lord suffred for thy gylt,
To saie thy soule, wech elles had be spilt.

Ye myghty prynces and lorde[s] of a-state, 323
In honoure here that are exalted hye,
Beth ware & wake, deth knokketh at your yate
And woll come in; be sure that ye shall dye!
Call to your mynde for speciall remedie 327
Oure lorde[s] passion, his peyne, & pacience
As medlyeye chefe & shelde of all defence.

A myghty prince, lusty, yonge, & tiers, 330
Amonge the peple sore lamented ys:

302 youre. 305 Wsyng[e] the first letter not clear
neither in c nor in C. 306 lygh[t]ly] lyghtly. 311 Vnto]
Vpon. peynes[peynes, calde c. 323 Ye] The. 325 Beth]
Byth. 328 peyne[peyne. 331 peple] pepull that.
I. The Duke of Warwick is dead. Why please the Devil?

The due of Warwyk; entryng theoure of tierce
Deth toke hym to whom mony sore shall mysse.
All-mghty Ihesu, receyue his soule to blisse!
Both hye & lowe, thenk well that ye shall henne,
Deth wyll you trise, ye wot not how ne whence.

(49)
Aftir theoure of tierce this nyghtyngale,
Synging euer with notes fresh and gay,
To myddes of this tre can down *avale,
When that yt drogh to myddes of the day:
Sygnyringe all the tydes, soth to say,
In which dayes, whoso woll rede the tyxt

(50)
Of the byble, he may hane revth to here
Hogh dampnably in mony a sondry place
Of the world that folk demeyned were,
Destryed for synne and destitute of grace.
O synle Dathan, the yerth *in lytyll space
Opened & swolowed bothe the and Abyron,
And sodenly with yow sank mony a synle mon.

(51)
Lo, in all ages, be freelite of nature,
Thorgh all the world peple hath had delite
The fend to serue with all theire besy cure,
Which for theire seruyce no-thyng wil hem quite
But endles deth. Alas, what appetite
Hau folkes blynde, such a lord to plese,
That noght rewardeth but myscheef & desese.

(52)
And in speciall, ye of perfyt age,
Thisoure of sixt, in myddes of your lyfe,
Aught to be war and wayte aftir be wage
That Crist rewardeth with-oute werre or stryfe,
Wher endles Ioye and blysse are euer ryfe.

[leaf 63, bk.]

In the 'Tierce' of his life, the Duke of Warwick was taken away.

From 'Tierce' 'till 'Sexte,' the nightingale continued singing.

In this hour Dathan and Abiram were swallowed by the earth.

For people always liked to be bondsmen to the Devil, though he is but an ungracious master.

In the middle of their lives people ought to look for the mercy of Christ.

339 avale] a-valle c. 343 well] wyll. 345 dampnably] damp-
nable. 348 in] in a c. 349 &] an. 354 for] ofor, or partly
I. At Sexte and Nones, think of Christ's Cross and Death.

Entendeth duly this blessed lord to serue,
That, you to saue, vpon the rode wolde sterve. 364

Vnto the crosse, thoure of syxte, was nayled 365
Oure lord Ihesus, hangyng ther with theves,
And for the thirst of tormentes, that hym ailed,
Eysell and gall in scorues and reprenes 368
They ofred hym—oure crym & olde mescheues,—
Doyng a-way this lambe thus crucified:
The manhed suffred, the godhed neuer died. 371

We must never forget the pains He suffered,
We aght *ryght well compassion haue & reuth, 372
For to remembre his peynes and reprenes,
To thenk, hogh he whych grounde is of [all] trewth
Was demed to hange amyd to fals[e] theues.
O blessed lord and leche to alloure greues, 376
So of thy grace graunt vs to be so kynde,
To hane this oure of sixt well in oure mynde. 378

Thus heng oure lord nayled to the tre, 379
Fro the oure of sixt vnto *the oure of none,—
Ande also longe was in prosperite
Oure fader Adam, tyll tyme that he had don
That high forfet for which he banyshid sone 383
Was *in-to yerth, to lyue in langour there
Ande all his ofspryng,—till Longens with a spere,

The oure of none, as Iewes hym desyred, 386
Thirled and persed thorg his hert & side.
He, seyng then: "Consummatum est," expired
And heed enclyned, the gost yaf vp ytde
Vnto the fader. The sunne, compellde to hyde 390
His bemy's bright, no lenger *myght endure
To see thc deth of the auctor of nature. 392
I. He has bought us, & slain Death. May He grant us Heaven! 15

(57)
Thus hath this brid, thus hath this nyghtyngale, 393
That douz to yerth fro heuen can a-vale,
Upon a crosse our soules dere y-bought
Ande yeuen vs cause in hert, wyll, & thought,
Hym for to serue & euer loue and drede
That, vs to saue, wold suffice his blod to shed.

(58)
Hell despoiled, & slayn oure mortall foo,
Oure lord vpryse with palme of hye victorie,
Ascended eke ayen there he come fro,
The holy gost sent from the see of glory
His precious body to us in memory,
With holy wordes of dewe consecracion
To be receyued to oure hele & sauacion.

(59)
Who may be glad but all thoо, at lest,
That worthy are, in this lyues space,
For to be fed here, at this glorious fest,
Ande after, in heuen, with bryghtnes of his face,
Whom of his godhed be-seche we ande his grace,
That, fro this worlde when so we shall deseuer,
In Ioye eternall with hym ther to perseuer.
Amen. ;;

Explicit.

II.
The Nightingale asks Venus to punish false Lovers.

I.
A Savenge of the Ungthyngale.¹

[By DAN JOHN LYGDATE: see p. 28.]

[54 stanzas of sevens, ababcc.]

[MS. Harl. 2251, leaf 229 a.]

(1)

On a lovely day in June, when the birds had just finished their even-song, and gone to rest,

I was lying in a valley and listening to the tunes of a nightingale.

She ment, I trowe, with hir notes nuwe

And in hir *ledne, Venus to take vengeaunce

On false lovers whiche that bien vntrieve,

Ay ful of chaunge and of variaunce,

And can in oone to have no plesaunce.

This bridde ay song: “O sle theym, lady myn,

Withouten mercy and bryng hem to theyr fyn.

II. *I dream that an Angel from God comes to me.*

(4)

To shewe ensample, that other may wele knowe
How that they shal in theyr trowth abyde!
For parde, lady, yit thy sones bowe
Nys nat broke, whiche callid is Cupide.
Let hym marke them and wounde hem in the side
Withouten mereye or any remedye,
Where-so that he suche falsehede can espye.

(5)

And suche as bien for love langwisshyng,
Cherissh hem, lady, for trewe affectiouii,
Support and help hem with thy myght to bryng
In-to thi Castell, sette in Citheron :
On dyamaundes sette is the Dungeoun,
Fret with Rubyes and Emerawdes grene.
Now herkne my song, that art of love the qwene!

(6)

And as I lay, and herde hir twnes cliere,
And on hir notes me Gretely gan delite,
Vpon the Eve the sterris dide appere,
The bawmy vapour of grassis gan vp-smyte
In-to myn hede of flourres Rede and white,
That with the odour, or that I toke kepe,
I fille anon in-to a dedly sleepe.

(7)

And than me sempte that from the god of love
To me was sent an vnkouth messangier—
Nought from Cupide, but fro the lord above—
And, as me thought, ful fayre and fressh of chiere,
Whiche to me sayde: ‘Foole, what dostow here
Slepyng allone, gapyng vpon the mone?
Rise, folowe me, [and] thow shalt se right some
The Angel is to teach me the Nightingale's meaning.

(8)
An vnknowth sight, If thou list to speede.

The briddles song I shal to the vnclose,
For trust me wele, I cast the nat to leede
Nothyn towards the gandyne of the Rose,
And I thi spirit shal otherwise dispose,
For to declare the briddles song: "Ocey,"
And what she meanyth in sentence triew[e]ly.

(9)
Thyn aduentence is gouerned wrong

Towchyng the twynes thou herdest here to-forne:
"Ocey, ocey," this was the briddles song,
Whiche many a lover hath thurgh foly lorne.

But thynk among vpon the sharp[e] thorne
Whiche priked hir brest with *fyry remembraunce,
Lovers in vertu to encres and avaunce.

(10)
This briddles song, whiche we have on honde—
Who that takith the moralite—
Betokenyth, playlyn for to vndrestonde,
The grete fraunchise, the grete libertye,
Whiche shuld in love be so pure and fre,

Of triewe meanyng Rooted so withynne,
Fer from the conceyte of any maner synne.

(11)
*Takestow none heede, how this briddle so smal

Syngeth as that she wold hir-self dismembre,
Streyneth hir throte, peyneth hir brest at al,
Shakith and qwakyth in euery Ioynt and membre?
O man vnkynde, why dostow nat Remembre

Among in hert vnto this briddles song?
If thow advert,—thow dost to god grete wrong.

(12)
Thow art desseued in thyn oppynion

And al awrong also thou dost goo,
II. The bird shows folk Christ's sufferings for them. 19

Feynt and vntrew thyne exposicioun,
Thyn vndrestondyng, thy conceyt both[e] two.
This bridde, in soth, ne meanyth nothyng so:
For hir synggyng—who-so takith heede—
Nothyng Resownyth vnto flesshlyhede.

(13)
Towchyng: "Ocye"—considre wele the woord!—
This brid it song of Impacience,

Of Injuries doo vnto the lord
And wrong grete to his magnificence
Of worldly folk thurgh theyr grete offence,
Whiche can-nat knowe for theyr reklesnes
The grete love, the grete kyndenesse

(14)
Whiche he shewed for theyr *alre goode,
Whan that he, yif they kowde adverte,
For theyr sake starf vpon the Roode
And with a spere was stongen thurgh the hert:
Who felt ener for love so grete a smert
As thilk[e] lord dide for mannes sake?
And yit, alas, non hede therof they take.

(15)
To pay the Raunsoun of oure grete losse,
He was in love so gentil and so fre,
That hym deyned be mayled vpon the crosse
And liche a thief hang vpon a tre.
Lift vp thyn hert, vnkynd man, *and see!
The nyghtyngale in hir armynye
Thus day and nyght doth vpon the crye.

(16)
She cryeth: "Sle al tho that bian vnkynde
And can of love the custom nat observe,
Nor in theyr Ien no drope of pite fynde,
Nor in theyr brest, for love, no sigh conserve!
Why list the lord for mannes sake sterve

II. Christ's wounds and death were foreseen by Isaiah.

But for to pay of fredam the Raunsoun, His hert[e]-bloode, for theyr redepncioun? 112

(17)

His woundis fyve for man he did vnclouse: 113
Of handis, of feete, and of of his faire side.
Make of these fyve in thyn hert a Rose
And lete it there contynually abyde;
Forgete hym nought, where thou go or ride,
Gadre on an hepe these risen-floures fyve,
In thy memorye prynt hem al thy lyve:

119

(18)

red with His blood.
This is the Rose whiche first gan wexen rede,
Spreyn oneral with dropes of prepure hewe,
Whan Crist Ihesu was for mankynd dede
And had vpon a garnement ful newe:
His holy moder, his Cousyn eke, seynt Iohn,
Suche array to-fore saugh they neuer none,

125

(19)

every man ought to be touched to the utmost, to see Him endure such torments.
Whiche to behold, god wote, they were nat fayne: 126
His blessyd body to seen so al to-Rent;
A Crowne of thorn, that thrilled thurgh his brayne;
And al the bloode of his body spent;
His hevenly Ien, Alas, deth hath I-blent;
Who myght, for Rowth, susteyne and behold
But that his hert of pite shuld cold!

132

(20)

This was the same whiche that *Isaye
Saugh fro Edom come, with his cloth depeynt,
Steyned in Bosra; eke dide hym aspye,
Bethel in bloode, til he gan woken feynt;
This is he that drank galle and eysel Imeynt;
This is he that was afore Pilate atteynt
With false accusours in the consistorye,
Only to bryng mankynde to his glorye.

140
II. *How Christ’s disciples forsook Him, & the Jews love Him.* 21

(21)

He was most fayre founde in his stoole, 141
Walkynge of vertues with most multitude,
Blessyd, benyngne, and hevenly of his stoole,
Whiche with his suffraunce Sathan [can] conclude.

His humble deth dide the devil delude,
When he mankynd brought out of prisoun,
Makyng his fynaunce with his passion.

(22)

Isaye, the most renomed prophete,
Axed of hym, why his garnement
Was rede and blody, ful of dropes wete—
So disguyzed was his vestyment!—
Like hem that pressen quayers of entent 152
In the pressour, both the Rede *and white—
So was he pressid thy Raunsoun for to qwyte!—

(23)

‘It is, quod he, that trade it al alone.
Withouten felawe I gan the wyne out-presse,
Whan on the crosse I made a doleful mone
And thurgh myn hert the sperhed gan it dresse—
Who felt ever so passyng grete durose!—
When al my friends alleone me forsoke
And I my-self this Iourney on me tooke. 161

(24)

Except my moder there durst none abide
Of my disciplyes, for to suwen me.

Seynt Iohn, for love, stode on myn other side,
Alle the Remenaunt from me diden flee.

The Jewes my flessh asonder dide *tee:
Who was it but I that bode in the vyne
To presse the wyne, thy Raunsouñ for to fyne?

II. How Christ suffered in His five wits for man's sake.

(25) For man's sake with me ful hard it stoo'de:
Forsaken of alle and eke disconsolate;

I lost all My blood:
But nobody showed mercy on My pains.

4 Never did any man endure such torments as I.

4 In all My five senses I suffered for man's mis-doings:

(26) O ye al that passen bi the wey,
Lift vp the Ie of yowre aduertence!

Sawe ye eu'er any man so deye
Withouten gilt, that neuer dide offence?
Or is there any sorwe in existence
Liche the sorwe that I did endure,
To bye mankynde, vnkynde creature?

(27) For the surfete of thy synnes alle,
And for the offence of thy wittes fyve
My towche, my tast, myn heryng dide apalle,
Smellyng and sight ful fieble were als blyve.
Thus, in eche part that man can contryve,
I suffred peyne and in euery membre
That any man can reken or remembre.

(28) Ageyne the synnes plainly of thyn heede
I had vpon a crowne of thornes kene,
Bitter teres were medled with my brede—
For mannes trespas I felt al the tene—
My Ien blynde, that whylom shoone so sheene,
But for man, in my thurst most felle,
I drank galle tempred with eyselle.

(29) For mannes lokyng fulfilled with outrage,
And for his tongue ful of detraction
I alone souffred the damage,
II. Christ is the remedy against man's Seven Sins.

And ageyne falsehed of adulacioun
I drank galle poynaunt as poysouñ;
Ageyn *heringe of tales spoken in vayne
I had rebuke and sayde no word ageyne.

(30)
Geyw pride of beawte, where-as folkes trespas,
I suffered my-self grete aduersite:
Beten and bonched in myn owne face;
Ageyns towchyng, if man list to se,
My handes were nayled fast vn-to the tre,
And for mysfotyng, where men went[e] wrong,
My feete thurgh-perced:
And for mysfotyng, where men went[e] wrong,
My peynes in hearing,

(31)
Was it nat I that trespassed nought,
That had myn hert perced even atweyne,
And neuer offendid ones in a thought,
Yit was it korve thurgh in euery veyne?
Who felt euer in erth so grete a peyne,
To Reken al, giltes as dide I?——
Wherfor this brid sang ay: "Ocey, ocey."——

(32)
Suche as ben to me founde vnkynde
And have no mynd kyndly of resoun,
But of slowth have I-left behynde
The holy remembraunce of my passioun,
By meane of whiche and mediaciouñ
Ageyne al poysouñ of the synnes seven
Triacle I brought, sent [them] downe from heven——

(33)
Ageyns pride, remembre my mekenesse;
Geyne covetise, thynk on my pouerte;
Ageynst lecherye, thynk on my clennesse;
Agenst envye, thynk on my charite;
Agenst glotonye, aduerte in hert and se

—210 thurgh] thorugh. 213 ones] once. 214 korve] kevne,
thurgh] thornge. 215 aj] on. 221 holy] hole. 224 them]
II. Christ gave His body and blood for man's food.

How that I for mannes grete offence
Fourty dayes lyved in abstynence.' 231

(34)
"Against pride He humbly inclined His head; against envy [leaf 223, bl.] He spread abroad His arms as a token of friendship;
"Of mekenesse he dide his [heued] enclyne
Agenst the synne and the vice of pride;
Agenst envy, streyght out as a lyne,
Spradde his armes out on every side,
[To embrace his frenedes and with them abye,] Shewyng hem signes, who so list to se:
"Grounde of his peynes was pe/'fite charite.
"Agenst covetise mankynde to redresse
Thurgh-nayled weren his holy handis tweyne,
Shewyng of fredam his bountevous almesse,
Whan he for love suffred so grete peyne
To make mankynde his blisse to atteyne;
And his largesse to Rekene by and by,
To make mankynde his blisse to atteyne;
To his maunde, or he hennys past;
His blood in the form of wyne so Rede;
His soule in price, whan that he was dede;
And of our synnes as chief lauendere,
Out of his side he gaf vs water cliere.
He gaf also his purpure vestement
To the Iewes, that dide hym crucifie;
To his apostles he gaf also of entent
His blissed body, ded when he dide lye;
And his moder, that clepid was Marie,—
The kepyng of hir he gaf to seynt Iohn;
And to his fader his gost, when he was gon.

Christ died to make man free. Arm thee with His wounds! 25

(38)
Agenst slowth he shewed grete doctrine,
Whan he hym hasted toward his passion;
Agenst wrath this was his disciplyne,
Whan he was brought to examynacioun:
A soft Aunswere without rebellioun;
Agenst glotenye he drank eysel and galle,
To oppresse surfayte of vicious folkes alle.

(39)
He gaf also a ful grete remedye
To mankynde, his sores for to sounde,
For, ageyn the hethe of lecherye,
Mekely he suffered many a gervous wounde,
For none hole skynne was in his body founde,
Nor ther was seyn other apparaile,
But bloode, alas, aboute his sides rayle.

(40)
There he was sone and his faders heyre,
With hym alone by the eternyte:
It was a thyng incomparable fayre,
The sone to dye, to make his seruaunt free,
Hym fraunchisyng with suche liberte,
To make man, that was thurgh synne thralle,
The court to enherite above celestial.

These kyndenesses, whiche I to the Reherse,
Lete hym devoyde from the[e] oblyvioun
And lete the nayles, whiche thurgh his feete dide perce,
Be a cliere myrrour for thy redempciouii;
Enarme thy-self for thy protecciouñ,
Whan that the feendis list ageyn the stryve,
With the Carectes of his wondes fyve.

Agenst theyr malice be strong and wele ware,
Al of his crosse Reyse vp the banner

"Against slowness He showed readiness to His passion,
against wrath, meekness before His judges;
against gluttony He drank galle and vinegar
against lechery He suffered many wounds.

"It was a most wonderfull thing that God slew His only Son to save mankind.
"Arm thyself against the attacks of the devils with the signs of Christ's wondres.
"Take His cross as thy banner;
II. Christ’s Cross is typified by Old-Testament symbols.

And thynk how he to Caluareye it bare,
To make the strong agenst theyr daunger;
Whiche whan they seen, they dare com no nere, 292
For trust wele, his crosse is best defence
Agenst the power of fiendes violence. 294

(43)

It is the palm of victory;
The tree of Daniel;
The key of Heaven;
The staff of James;
The ladder of our ascension;
The hook of Leviathan;
The strong pressour of our redemption;
The harp of David;
The pole whereon Moses exhibited the brazen serpent;
The sign of Tau shewn to Ezechiel;
The chief candelabrum of the tabernacle;

It is the best weapon:

It is the palm, as clerkis can wele telle,
To man in erth to conquest and victorye;
It is the tre, whiche that Danyell
Save sprad so broode, as made is memorye;
The key of heven, to bryng men to glorye;
The staf of Iacob, causyng aloure grace,
With whiche that he Iowrdan dide passe;
Scale and ladder of our ascension;
Hooke and snare of the Leviathan;
The strong pressour of our redemption,
On whiche the bloode downe be his sides Ranne,
For nothyng ellis, but for to save man;
The harp of David, whiche most myght avalle,
Whan that the fiend kyng Saul dide assaile.

(45)

This was the poole and the hygh[e] tree,
Whilom sette vp by Moyses of entent—
Al Israel beholde nygh and see—
And therevpon of brasse a grete serpent,
Whiche to behold [whoo] were nat negligent,
Receyved helth, salve, and medicyne
Of al theyr hurtis, that were serpentyne.

(46)

This banner is most myghti of vertu,
Geyns fiendes defence myghti and chief obstacle;
Most noble signe and token of Tau
To Ezechiel shewed by myraele;
Chief chaundelabre of the tabernacle;

II. *Sinful soul, think on Christ’s pains! This world is exile.*

Wherthugh was caused al his cliere light
Voidyng al derknesse of the clowdy nyght. 322

(47)

This was the tree of mankynde boote,
Thatt stynt hir wrath and brought in al the pees,
Whiche made the water of Marath fresssh and swoote,
That was to-forne most bitter doubt[e]les.
This was the yerd of worthy Moyses,
Whiche made the children of Israel go free
And dry-footed thurgh the Rede See. 329

(48)

This was the slyng, [with] whiche with stones fyve
Worthy David, as bookes specifie,
Gan the hede and the helme to-Rive
Of the Geaunt, that callid was Golye,
Whiche fyve stones, takyng the Allegorye,
Arn the fyve woundes, as I reherse can,
With whiche that Crist venqwisshed Sathan.

(49)

O synful soule, why nyltow taken kepe
Of his peynes, Remembryng on the showres?
Forsake the world, and wake out of thy sleepe,
And to the gardyn of perfite paramours
Make thy passage, and gadre there thy flowres
Of verray vertu, and chaunge al thy old lyf,
And in that gardyn be contemplatyf!

(50)

*For this world here, both at Even and morwe,
Who list considre aright in his Reasouñ,
*Is but an exile and a desert of sorwe,
Meynt ay with trouble and tribulaciouñ;
But who list fynde consolaciouñ
Of gostly Ioye, let hym the workle forsake
And to that gardyn the Right[e] wey[e] take,

II. Christ calls man's Soul as his Sister and Spouse.

Where-as [pat] god of love hym-self doth dwelle
Vpon an hille ferre from the mortal vale—
*Canticorum* the booke ful wele can telle—
Callyng his spouse with sugred notes smale,
Where that ful lowde the Amerous nyghtyngale
Vpon a thorn is wont to calle and crye
To mannes soule with hevenly Armony:

"Come thither to live in purity, as Christ's sister and bride:
Bride by affinity of grace, sister by nature, because Christ is the Virgin Mary's son, and our brother."

'Veni in ortum meum: soror mea.'

Com to my gardyn and to myn herber grene,
My fayre suster and my spouse deere,
From fithe of syme by vertu made al clene;
With Cristal paved, thaleys bien so cliere.
Com, for I calle, anon and thow shalt heere?
How Crist Ihesu, so blessid mote he be,
Callith mannes soule of perfite charite!

He callith hir 'suster' and his 'spouse' also:
First his suster, who-so list to se,
As by nature—take goode heede herto!—
Ful nygh of kynne by consanguinite;
And eke his spouse by affinyte,—
I meane as thus: be affynyte of grace,—
With gostly love whan he doth it embrace;

And eke his suster by semblauce of nature,
Whan that he toke oure humane
Of a mayde most clennest and pure,
[F. . . . no gap in the MS.]
Fresshest of floures that sprang out of lesse,
As flour ordyned fur to Releve man,
Whiche bare the fruyt that slough oure foo
Sathan."

Of this Balade Dan Iohn
Lydgate made nomore.

NOTES.

POEM I.

p. 1, line i. About this opening in prose compare Introduction, § 8.

l. iii. swañ] See Gattinger, p. 67.


'Horae,' hours, in the sense of the old Christian Church, means not only the hours of devotion, but the divine service itself, celebrated in these hours. Generally seven are mentioned—1. Nocturn, 2. Matins, 3. Prime, 4. Tierce, 5. Sexte, 6. Nones, 7. Vespers. As Prime was not observed everywhere, 8. Compline (completorium) was added in the 6th century, in order to get the full number of seven hours of divine service, as this number was considered to be commanded by the psalm cxviii, 164: 'Septies in die laudem dixi tibi.'

l. vii. tercia] In the MS, there is a flourish attached to this word, similar to those which in Latin MSS, signify the termination of the gen. plur. -rum; see H. l. 353: Canticorum. As this expansion would be mere nonsense here, I have omitted this sign altogether.

l. xv. Crucifiûge] occurs in the part which is dedicated to Tierce, l. 308.

p. 2, st. 1–4. The order of thoughts is as follows: The poet sends the little book to the Duchess, to present itself to her and to beseech her that she will take and keep it, till she gather her courtiers around her. These were always inclined to listen to the song of the "ameronse" nightingale, interpreting her song in a worldly way. Therefore the Duchess ought to read them the poet's song of the "go-sty" nightingale, to drive their idle thoughts out of their hearts, which otherwise would be conquered again by the charms of the fresh month of May.

p. 2, l. 1. About "Go, lityll quayere ..." see Introduction, § 6, and Schick, T. G. note to l. 1393.

dresse] instead of "adresse"; compare H. ll. 204, 226, 227, 229, 239, 265, 317, which I also do not consider as type E. This dropping of a first unaccented syllable often occurs in Lydgate. M.P. 12 (rayed), 174, 175 (mong); Schick, T. G. 875 (longi); Steele, Secrees, 526 (cordith); Falls, 143 b 2 (Gynmeth); Pilgr. 1165 (cordyng). Compare also Skeat, Chaucer, iii. L. o. g. W. B. 350 (parteth =departeth) and v. Addenda, p. 493, note to l. A. 3287 (do wey, go wey = away).

1. 2. wyth humble reverence] See Æsop (Zupitza) 271:

The lambe answerd with humble reverence.

1. 4. The Duches of Bokyngham] See § 2, A, 2, Description of the MSS., and § 7, The Date.
p. 2, l. 4. of hur excellence] and l. 5. of hurre pacyence, and l. 6. of hurre noble grace—"of " denotes here the cause; compare Paul's Grundriss der Germanischen Philologie, 2i (Einenkel), p. 1104, § 155 λ).

M. P. 49: Noble prynnes of meek benyvolence,
Be example of hir your hornes cast away.

Rom. of the R. 3655, 3656:
This is to sayne, that of his grace
He wolde me yeve leyser and space.

Ibid. 4604: I praye Love, of his goodlihed.

S. of Thebes (Skeat) 1291:
Beseeching hire, only of her grace.

The same l. 142,
l. 5. of hurre pacyence] See note to l. 4.
l. 6. of hurre noble grace] See note to l. 4.
l. 8. Vnto the tyne] See Schick, T. G. note to l. 1082.
l. 9. Luste] The construction of this verb is very inconsistent in Lydgate; compare Schleich, Fabeln, p. lxx; Degenhart, Hors, note to l. 127. In our poems compare also, e. g.: c. ll. 174, 175; H., ll. 50, 110, 111, 237, 345, 348; both constructions in one sentence we find Falls, 40 a 2:

But such as list not corrected be,
by example of other fro vicious gournaunc
and fro their vices list not for to flee.

l. 11. primetens] Compare l. 23. Pilgr. 3455:
At prynë temps, with many a flour.

Rom. of the R. 3373:
At primë temps, Love to manace.

Ibid. 4534:
At prynë temps of his foly.

But ibid. 4747:
Pryne temps, ful of frostes whyte.

l. 16. gostly sense] There are among the M. P. (Minor Poems, Percy Soc.) some verses, entitled " Make amendes," where likewise the song of a little bird is interpreted "in gostly sense," but the poem is not considered to be Lydgateian (compare Gattinger, p. 78). I cite here the first two stanzas (p. 228 f.):

By a wylye wodes syde
As I walked myself alone,
A blyssy of bryddes me bad abyde,
For cause there song no then one;
Among thys bryddes everych one,
Full gret hede y gan take,
How he gon syng withrewfully mone,
Than fond I by good schyle, in fy;
"Mon, y red the, amendes make." Why he sede "amendes make."

For a worldly song of a nightingale compare, e. g. Kingis Quair, st. 34.
l. 20. vnlawfle] Lydgate probably read "vnlawful"; in this way the hiatus is also avoided; see l. 65.
l. 22. vertu] See note to ll. 1, 316.
l. 25. freshe May] Schick, T. G. 184:
For it ne sit not vnto fressh[c] May.

l. 26. Phebus and Titan (compare l. 92 and H., l. 1) are very common for the sun, see Schick, T. G. note to ll. 4-7, and the following quotations:
Schick, T. G. 272:  
Lich Phebus bemys shynyng in his spere.

*Edmund*, i, 314:  
Shyne in vertu as Phebus in his speer.

Voss. *Gg*. 9, i. 76 b:  
Which be nyght as Phebus in his spire.

*M. P.* 182:  
Til on a morwe, whan Tytan shone ful cler,  
*Ibid*. 195:  
Titan to erly whan he his cours doth dresse.  
*Ibid*. 216:  
So as Phebus perche thorule the glas  
With briye beemys, shynyng in his speere.

Falls, 3 a 1:  
highe as Phebus shineth in his sphere.

Skeat, *Chaucer*, vii, x, 114:  
O fyry Tytan, persing with thy bemes.

Schleich, *Fabula*, 688:  
And nyht approchith, whan Titan is gon doun.

Skeat, *Chaucer*, vii, ix, 265–266:  
The foules alle, whan Tytan did springe,  
With devout herte, me thoughte I herde singe!

p. 3, l. 29–32. A similar passage occurs in Skeat, *Chaucer*, i, 3, 16–27:  
And wel ye wite, agaynes kinde  
Hit were to liven in this wyse;  
For nature wolde nat suffysye  
To noon erthely creature  
Not longe tyme to endure  
Withoute slepe, and been in sorwe;  
That I have lost al lustyled.

See also ll. 157, 181.

l. 33. kyndely] See Degenhart, *Hors*, note to l. 512, Mätzner, and note l. 294 of our poem.

ll. 34, 35. It is a very common idea to represent the nightingale as singing all the night.  
Compare l. 100 of our poem and the following quotations:  
*M. P.* 153:  
Nyttynggales al nyght syngen and wake,  
For long absence and wantyng of his make.

He sleep namore than dooth a nightingale.

*Ibid*. vii, xxiv, 1355–6:  
He (*i. e.* the nightingale) might not slepe in all the nightertale,  
But 'Domine labia;' gan he crye and gale.

Percy Society, vii: *The Harmony of Birds*, ed. by J. Payne Collier, p. 6:  
Than sayd the nightyngale,  
To make shorte tale,  
For wordes I do refuse,  
Because my delyght,  
Both day and nyght  
Is synging for to use.

*Ibid*. xi: *The Owl and the Nightingale*, ed. by Thomas Wright, p. 16:  
Bit me that ich shulle singe  
Vor lüre lüve one skentinge;  
And ich [*i. e.* the nightingale] so do thurz niȝt and dai.

*Ibid*. p. 26:  
Ich singe mid hom niȝt and dai.
Notes: Poem I. Page 3, lines 35–39.

Confessio Amanits (E. E. T. S., E. S. 81), p. 378, ll. 2872–2874:
I thinke upon the nyltingale,
Which slepeth noglit be weie of kinde
For love, in bokes as I finde.

Ibid. (E. E. T. S., E. S. 82), p. 109, l. 5976:
Wher as sche [i.e. Philomene] singeth day and nyht.

George Gascoigne in Specimens of the Early English Poets, London 1790, p. 23:
And as fair Philomene again
Can watch and sing when others sleep,
And taketh pleasure in her pain,
To wyray the woe that makes her weep.

p. 3, l. 35. set no tale] Compare G. L. Kittredge, Authorship of the Romaut of the Rose (Studies and Notes in Philology and Literature, i), Boston, 1892, p. 39. I add the following quotations out of works of Lydgate:

Degenhart, Hors, 440:
Sette litil store of swerde or arwis kene.

Ibid. 479:
Whiche, of madness, bi wolfe set no fors.

Ibid. 237 (and note to this line):
And, for he set of me that day no fors.

Pdgr. 4718, 4719:
And I am she that set no cure
Off grucchyng nor detracciomi.

Falls, 199 a 2: Fortune of me set now but litle prise.

Ibid. 210 b 2: Of his manace set but litle tale.

Æsop (Sauerstein), iv, 116:
To ouerpresse a pore man the riche set no tale.

Also, Confessio Amanitis (E. E. T. S., E. S. 81), p. 53, ll. 649, 650:

. . . . . for of the snale
As for tacompte he set no tale.

Ibid. p. 330, ll. 1062, 1063:
And of the conseil non accompte
He sette, . . . .

Ibid. p. 347, l. 1716:
For al ne sette I at a stre.

Ibid. (E. E. T. S., E. S. 82), p. 197, ll. 1130, 1131:
Withinne his herte he set no pris
Of al the world, . . . .

Ibid. p. 329, l. 3342:
Which mannes lit sette of no pris.

1, 37. The same sequence of rhymes as in ll. 37, 39, and 40 occurs also in Skeat, Chaucer, iv, C. T., B. 1735–7–8, and ibid. vii, xviii, 71–2–5: rote-note-throte.

1, 38. dry or weete, derk or lyght] It is not altogether unusual with Lydgate that the thesis is wanting in enumeration; compare Degenhart, Hors, p. 37. Perhaps we are allowed to assume the same metrical phenomenon in l. 397 of our poem, and in Falls, 82 b 2:

Brecye his coler thicke, double, and longe.

1, 39. be rote] About the etymology of this word consult Stradman-Bradley, article 'route,' Skeat, Chaucer, vi, p. 218; vii, p. 527, and
Notes: Poem I. Page 3, lines 41–57. 33

Confessio Amantis (E. E. T. S., E. S. 82), p. 515, note to l. 1312. It occurs also in M. P. 152:
Suych labourerys synge may be roote.
and Skeat, Chaucer, iv, C. T., B. 1735:
Fro day to day, til he coude it by rote.
Ibid. vii, xviii, 71:
They coude that servyce al by rote.

p. 3, l. 41. Lydgate is very fond of the construction exhibited by this line.

M. P. 4: That to behold it was a noble sight.
Ibid. 181: That to beholde it was an hevenly sighte.

G. W. (Robinson), 360:
That to be-holde hit was verray wondere.

Falls, 81 b 2: That to beholde it was an ougly syght.
S. of Thebes, 376 b 1:
That to beholde, it was a verie wonder.

Similarly in Kingis Quair, st. 162, l. 3:
That to behald thereon I quoke for fere.

Compare also: Court of Sapience, f. 1 b:
That heuen it was to here her beanperlaunce.

Skeat, Chaucer, iv, C. T., F. 271:
That it is lyk an heven for to here.

ll. 43–45. Compare for the explanation of these lines, Schick, T. G. p. cxiv, and note 1, and also Skeat, Chaucer, ii, p. 468.

l. 46. 'Whech' and 'hir' refer to 'May,' l. 45. The poet probably had in mind the idea of an allegoric personification or a goddess of May.

l. 46. tho[j] refers to 'sleep' and 'bed,' l. 44. The sense is: Overmuch sleep is not in harmony with the merry month of May: poets, lovers, etc., go forth early at that season

'To do obeissance to the month of May.'

l. 47, thought] means 'heavy thought, trouble.' See Schick, T. G. l. 1 and note. Also in Hoccleve (E. E. T. S., E. S. 72), p. 10, ll. 239, 240:

I have herd seyn, in kepyng of richesse
Is thought and wo, & besy a-wayte al-way.

Ibid. l. 245: pus poght tumultip folk in sondry kynde.

Ibid. p. 11, l. 267:
Be war of poght, for it is perilous.

l. 51. As fer as] see Schick, T. G. note to l. 1029.

l. 52. So] without continuation in the following part of the sentence.


l. 54. can] = gan = began, without any proper meaning; compare, e.g. ll. 136, 339, 395, and H., ll. 19, 144, (156, 158, 332); also Ellis, E. E. P. i, p. 375, and Degenhart, Hors, l. 137 and note.

l. 55. Ynagyynyng—56. calde] Perhaps it would have been preferable to enclose this parenthesis within dashes.

l. 57. Lydgate likes to join these alliterative words. Falls, 173 a 1:
Of superfluitie, of slouth and of slepe.

Kk. i. f. 194 b:
That slombie & sleepe // pe longe wynteres nyght.

Æsop (Sauerstein), ii, 77:
And suche folke to rebucken, that levyn in slomber and slowth.

M. P. 68: And slowth at morow, and slomberyng idelnes.

NIGHTINGALE.
Notes: Poem I. Page 4, lines 63-74.

Ibid. 236: Fro slouthe and slombre myself I shal restreyne.
Venus-Mass, MS. Fairfax, f. 314 b:
In slep / slogardye / and slouthe.
(quoted from E. E. T. S. 71).

Also Skeat, Chaucer, vii, xxiv, 649:
Trowbled I was with slomber, slepe, and slouth.
And Hoecdere (E. E. T. S. E. S. 72), p. xxvi, l. 93:
Puttyng awaye thi slombre &[thi] slouthe.
p. 4, l. 63. laurer grene] The nightingale represented as sitting on a laurel occurs also in Skeat, Chaucer, vii, xx, 109:
Wen she (i. e. the nightingale) sat in a fresh green laurer-tree.

Ibid. 435, 436:
For then the nightingale, that al the day
Had in the laurer sete, . . . .
The laurel has very often the epitheton 'green': Flour of Curtesye,
f. 248 a 2:
I set me downe, vnder a laurer grene.

Ibid. f. 249 a 2:
Fayrest in our tonge, as the Laurer grene.

Also Skeat, Chaucer, vii, xx. 268 and 289, and Krausser, Complaint, 65.
In the Canterbury Tales Chaucer tells us why the laurel got this epithet:
Skeat, Chaucer, iv, C. T., E. 1465, 1466:
Myn herte and alle my limes been as grene
As laurer thurgh the yeer is for to sene.

And Lydgate himself states, M. P. 180:
And the laurealle of nature is ay grene.

Compare also the following lines from Confessio Amantis (E. E. T. S., E. S. 81), p. 272, ll. 1716-1720:
This Daphne into a lorer tre
Was tourned, which is evere grene,
In tokne, as yit it mai be sene,
That schal schal duelle a maiden stilte,
And Phebus failen of his wille.

l. 65. wille] See note to l. 20.
l. 70. Compare l. 179.
l. 71. morowe gray] This motif reminds us of the beginning of the 'Flour of Curtesye,' where we hear that the lark sings (Flour of Curtesye, 248 a 1):
Ful lustely, againe the morowe gray.

M. P. 23:
And Aurora, ageyne the morowe gray.
It occurs also among the poems of Charles d'Orléans, iii (Wüleker, Alteenglisches Lesebuch, ii), p. 123, 2:
Aftir the sterry myght the morowe gray.
But ibid., Story of Thebes, 9:
When Aurora was in the morowe rede.

Compare also Skeat, Chaucer, i, 4, 1:
Gladeith, ye foules, of the morowe gray.

Ibid. iv, C. T., A. 1491, 1492:
The bisy lark, messager of day,
Salueth in hir song the morwe gray.
l. 74. For] =in spite of; compare Paul's Grundris, i, 1102 t, and e. g. :
M. P. 215:
Blenchithe never for at the cliere light.
Skeat, Chaucer, iv, C. T., C. 129:
This mayde shal be myn, for any man.

*Ibid.* i, 3, 534, 535:
Right wonder skilful and resonable,
As me thoughte, for al his bale.

See also l. 273.

p. 4, l. 78. *Contynving*] Lydgate uses normally the other form of this verb: 'contune'; compare Brotnanek, *Die Englischen Maskenspiele*, p. 309, ll. 3, 4: 'fortune—contune rhyming with each other; Schick, *T. G.* 'contuned' 390 rhyming with 'vnfortuned' 389; 'contune' 1333 rhyming with 'fortune' 1352.

l. 82. *thorg-oute the wode yt ronge*] Compare Krausser, *Complaint*, 44, 45:
Which (*i.e.* the briddes) on the branches, bothe in pleyn and vale,
So loude songe that al the wode ronge.

To the quotations given in the note to l. 45 add the following ones from Skeat, *Chaucer*, vii, xx, 99, 100:
The nightingale with so mery a note
Answered him, that al the wode ronge.

*Ibid.* vii, xviii, 96–100:
And as I with the cukkow thus gan chyde,
I herde, in the nexte bush besyde,
A Nightingale so lustily singe
That with her clere vois she made ringe
Through-out al the grene wode wyde.

Thomas Wright, *Specimens of Lyric Poetry*, Percy Society, iv (1841), p. 43:
This foules singeth ferly fele,
Ant wyltet on huere wynter wele,
that al the wode ryngeth.

ll. 88, 89. These two lines may be a reminiscence from the Latin original, ii, 3–4:

Tollens eius taedia vice dulcis lyrace,
Quem, heu! modo nequeo verbis convenire.

p. 5, l. 90. *ener among*] Compare note to H., l. 61.


In mediaeval literature we meet not unfrequently with this imitation of the nightingale's song. The quotations which have come to my knowledge may be divided into two main groups: The poets of the one use 'oci' as an onomatopoeia for her plaintive song, those of the other interpret it as an imperative, addressed by the bird to the hearer.

To the first group belong the author of Lydgate's Latin original, Peckham (?), and the greater number of his imitators (see also *Introduction*, p. xxxix, note 5), as e.g. Jacobus de Porta, Diepenbrock, Anonymus S. (*Des hl. Bonaventura Philomelae oder Nachtigallenlied*, Lingen, 1883), and C. Fortlage (*Gesänge christlicher Vorzeit*, Berlin, 1844). There are with the latter but slight varieties in reproducing 'oci': J. de Porta by
Notes: Poem I. Page 5, line 90.

‘ochij,’ Diepenbrock by ‘oci,’ Anonymus S. and Fortlage by ‘ozi.’ Only Jacobus Balde (Poematum tomus iv, Coloniae Ubiorum, 1660) attempts an allegorical interpretation:

Pars. iv. . . . eum sol medium flagrantior igne scandit axem
Ilâ, nescio quos, crebro vocat impotenter hora.
Ocyus, exclamans, hoc ocyus, ocyus venite.
Ocyus, advolita soror ocyus, ocyus, soror.
Adriaeum rapidis toties mare non tunet procellis
Nec folia arboribus, simul ingruint Africus, moventur :
Multa sumn quoties canit ocyus, ocyusque plorat.

Pars. xxi. : Oti blends quies, dulcedo nobilis oti,
Recepta Cordis angulo
Mens Philomena canit.

The other group is represented chiefly by French poets, many of whom understand ‘oci’ as the imperative mood of ‘ocir’ = kill, and use it both in epic and lyric poetry, e. g.:

Histoire littéraire de la France, xxii, p. 345 (also in Martonne, Analyse du roman de dame Aye, p. 23):
Et chantent li oisel et mainent grant delit,
Et li roussignolet qui dit : Oci, oci!
Puelle est en effroi qui loing set son ami.

Guillaume le Winier in Histoire littéraire, xxiii, p. 592f. :
Trop a mon enor esjoi
Li louseignols qu'ai oti,
Qui chantant dist :
Fier fier, oci oti,
Ceux par qui sont esbai
Fin amant.

Wistasse le Moine, hrsg. von Wendelin Foerster und Johann Trost, II. de, 1891 [Romnische Bibliothek, hrsg. von W. Foerster, 4], II. 1142ff. :
Illuecques se fist loussignol. “Ochi! ochi! ochi! ochi!”
Bien tenoit le conte por fol. Et li quens Renaus respondi :
Quant voit le conte trespasser, “Je l'ocirai, par saint Richier !
Wistasses commenche a criier : Se je le puis anains ballier.”

Compare W. W. Comfort in Modern Language Notes, xiii (1898), col. 513ff.

Charles de Bourdigné, Faitz & Dietz Joyenlx de Pierre Faien, Paris, 1833 [Trésor des vience poêtes français, 6], pp. 23, 24 :
Me pourmenant, ung Roussignol s'esveille ;
De son doux chant trés fort je me esmerveille,
Quar il d soit en son chant: “Fy, fy, fy,
Fy de dormir, fy d'homme qui sommelle,
Fy de songeard, fy d'homme qui ne veille
A son honneur.” Alors je vous ally
Que j'heu bien peur et ung trés grant deffy
De perdre honneur par ma grant nonchallance,
Veu qu'on ne acquiert sans bien grant[s] porchatz lance.

Je l'esconté ; lors commença à dire,
Tournant son chant mielx que une harpe ou lire,
En chant bien doux & plaisant: “Suy, suy, suy.”
A l'escoutter je ne peu contredire,
Ma's suis facché, quasi rencontré de ire,
Que ne le voy, & il semble estre icy,
Car il disoit: “Vien tost, aussy, aussy ;
Notes: Poem I. Page 5, line 90. 37

Ne sois lassé; le gaing est à pour snyvre”:
Tel va bien tost qu'on aconsuyt pour suyvre.

Compare Wistesse, ed. Foerster, note to l. 1146.


Et li roussignous ça et ci
Crie: ‘Fui! Fui!—Oci! Oci!’
Si que sa menace tormente
Tout le vergier.

Raynaud, Recueil de Motets français (Bibl. fr. du m.-âge), Paris, 1881, i, p. 49:

Et si orrons le roussignol chanter
En l'ausnoi,
Qui dit: Oci cens qui n'ont le cuer goi,
Douce Marot, grief sont li maus d'amor.

Skeat, Chaucer, vii: The Cuckoo and the Nightingale, ll. 121-135:

And every wight may understande me;
But, Nightingale, so may they not do thee;
For thou hast many a nyce queinte cry,
I have herd thee seyn, "ocy! ocy!"
How mighte I knowe what that shulde be?'
'A fele!' quod she, 'west thou not what it is?
When that I say "ocy! ocy!" y-wis,
Than mene I that I wolde, wonder fayn,
That alle they were shamfully y-shayn
That menen aught ayeines love amis.
And also I wolde alle tho were dede
That thenke not in love hir lyf to lede;
For who that wol the god of love not serve,
I dar wel say, is worthy for to serve;
And for that skil "ocy! ocy!" I grede.'

To these we may also reckon the quotations from the poetry of the troubadours alluded to by Thurau, p. 75.

Though 'ocy' does not verbally occur, we must necessarily suppose the same idea in Jourdain de Blairies in Amis et Amilés und Jourdains de Blaüies. Hrsg. von C. Hofmann, Erlangen, 1882, ll. 1546-1550:

En un vergier s'en entra maintenant,
Dou rousseingnol i a oï le chant,
Cil autre oisël se vont esbanoiant,
Lors li ramembrace de Fromont le tyrant,
Qu'ocist son pere a l'espec tranchant . . .

In some cases I am not able to classify the quotations, e.g. Uhland, p. 167, 198, from a manuscript in Strassburg, fol. 37a:

He tres doux roussignol ioli
qui dis oci oci oci, etc.

Or Godefroy, Dictionnaire de l'ancienne langue française, Paris, 1881-95, from R. de Houdenc, Merangis, MS. Vienne, f. 28 c:

Quant j'oi chanter a mes oreilles
Le roussignol oci, oci.

Later instances prove that this second group has degenerated and that the idea of 'ocy' as an imperative has been effaced by degrees, so
that the two groups again coincide at last. Compare La Curne de Sainte-Palaye, Dictionnaire historique de l'ancien langage français, Niort—Paris [1880, viii]:

J'ouie ou le roxignol meire,  
Oei, oei, vilaine gent;  
Qui me fuit plaindre, et dolouer,  
Jolis cuer doit bien amer,  
Por les maus que je sens por li,  
Par amours joliement.

Qui sor l'arbre chante à haut cri,  
Pourquoi tient on le chant à gracieux  
D'un oezillon qu'on clainme rossignol ?  
Pour ce qu'il est jolies, et amouerens, . . .  
Et dist oei, oei, joieus, joieus. (Froiss. Poës. p. 336.)  
Le rossignol crie, sur les ramassaux,  
Vray messeage d'amour entretenir,  
Oecy, oecy, entre vous damoisiaux . . .  (Desch. f. 164.)

See also Thurau, p. 74.

Finally, how have we to classify the lines in our poems?  
To the first group we have to reckon II., ll. 55, 59, 85, 217, whereas to the second evidently belongs II., l. 14, as it is proved by ll. 20, 106. The two lines from c., however, ll. 90, 98, exhibit another trace of Lydgate's originality, in so far as these are the only lines where 'occy' refers to the death of the nightingale herself.

Compare also Arnold Pischinger, Der Vogelgesang bei den griechischen Dichtern des klassischen Altertums. Ein Beitrag zur Würdigung des Natursgefühls der antiken Poesie. Programm des K. humanistischen Gymnasiums Eichstätt für das Schuljahr 1:00/01, Eichstätt, 1901.


l. 93. Ouer] to be read as a monosyllable.
ll. 94, 95. M. P. 24:

The golden chayre of Phebus in the eyre  
Chasith mistis Blake, . . . .  

See note l. 90.

l. 100. Compare note to ll. 34, 35.  
ll. 103. she] 'Hir' l. 104, and 'she' l. 105 wrongly refer to 'bryd' l. 101. The poet certainly was thinking of 'nightingale' instead of 'bird.' Compare ll. 105, 107, and H. ll. 56, 72, 73.

l. 105. I may be allowed to insert here two quotations from Grimm, J. und W., Deutsches Wörterbuch, vii, Leipzig, 1889:

mir gesiheht von ir minne sunndere wanc  
als der nahtegal, diu sitzet töt ob ir vrönden sauc.

minnesinger 1, 28b Hagen.

Meyenberg: diu nahtigal . . . singt gar ämsicleich und gar frävenich über ir kraft also groerleiw, daz si sö krank wirt, daz si sterben muoz.—221, 4 ff. (vergl. Plinius 10, 83; certant inter se, palamque animosa contentio est. victa morte finit saepe vitam spiritu prius deficientie quam cantu).

ll. 106,107. About 'bryd'—'her' see note to l.103. 'bryd,' with poetical licence, is put instead of 'the story of this bird.'

l. 108. latyu—boke] See Introduction, § 8, and Gattinger, p. 73.


For her is nonthe non · who so nyme hede,  
That can [versifie] 1 hayre · oper formelyche endite,  
Ne pat can construen kyndeliche · Pat poetes maden.

1 versie, P.
Notes: Poem I. Pages 5, 6, lines 114–137. 39

p. 5, l. 114. I was not able to find out any passage in the Holy Scripture to which Lydgate alludes here.

ll. 115, 116. cristen-man Soule] Perhaps we have here an example of a genitive case without ending? Compare Gough, On the Middle English Metrical Romance of Einare, p. 7, and also the following quotations:


p. 27: To save mon soule spesially.

p. 36: Mon soul with mekenes to have in kepyng.

p. 46: Serrs, so is mons soule with the sacrement.

p. 47: That han the cure of mons soule in pore kepyng.

p. 48: And mans soule that was forjuggyd to dannacioun.

Again, Hoccleve (E. E. T. S., E. S. 72), p. 175, l. 4862: for a kynge is but a man soul, porfay!


p. 6, l. 120 ff. Compare William of Shoreham, ed. by Wright (Percy Society, xxviii), pp. 82–89.


ll. 129, 130. This idea may be suggested from the allegoric struggle in the Psychomachia by Prudentius, or by Ephes. vi, 10–17. Compare Schleich, Fabula, 595:

Than the to arme strongly in pacience.

M. P. 177: I fond a lyknesse depict upon a wal,

Armed in vertues, as I walk up and doun.

Ayeinbute, ed. by R. Morris, p. 203:

... jet oft recordeþ pane dyaþ and þe pine of Iesu crist. Vor þet is þe armure þet þe dyuel dret mest ...

Hoccleve (E. E. T. S., E. S. 72), p. 194, l. 5376:

With pees and reste, armè yow and clothe I

Yorkshire Writers, Rolle of Hampole, ii, p. 112, l. 5, f. a:

and arme hym with that holy passyon.

See also H., l. 285.


Nay! be þou riche or poore, or seke or quert.

Besides, in Lydgate, M. P., where also the adjective occurs:

p. 32: But she have al than, thouhe he be nat querte.

p. 38: As Sampson did, whil he was hole and quert.

l. 136. can] See note to l. 54.

l. 137. mischeue] The following three quotations are taken from the Century Dictionary and Stratmann-Bradley:

When pryde is moste in prys,
Ande conetyse moste wys, ... 

Thenne schall Englonde mys-chewe.

Booke of Precedence (E. E. T. S., E. S.), i, 85.

Merneile it is þat y not myscheune, 
þat y neere kild, drowned, or brennt.


.... and up thai wol atte eve 
Into a tree lest thai by nyght myscheve.

E. E. T. S. 52, i, 613, 614.

In the Manipulus Vocaborum (E. E. T. S. 27), i found, col. 53, l. 14 : to Mischéepe, destrüère.

p. 6, l. 141. Before whos deth] The relative instead of the demonstrative pronoun, in order to effect a closer connection with the preceding sentence (compare Paul's Grundriss, i, p. 1119, e, and Spies, Studien zur Geschichte des Englischen Pronomens im XV. und XVI. Jahrhundert, Halle, 1897, p. 222, § 230 ff.). See also l. 343.

l. 142. of] See note to l. 4.

offens, cleped originall] In Forcellini, Totius Latinitatis Lexicon, Prati, 1858, we find under the heading 'originalis' (2) the following remark: 'Speciation apud Scriptores Ecclesiasticos originale peccatum dictur illud priorum parentum in posteros generatione transitusum. Augustin 1. de Anim. 9. v. 10. et alibi.' This quotation from St. Augustine runs as follows: Sed ucteunque sentiens quid mali dixerit, sine uilla Christi gratia animas redini parvulorum in aeternam vitam regnumque ccelorum, et in eis posse solvi originale peccatum sine Baptismo Christi, in quo fit remissio peccatorum: videns ergo, in quam se profundatatem naufragii gurgitis jecerit, "Sane," inquit. ...

11. Hoc eiam eis etiam lae Kes Pelagiana promisit: quia nec damnationem metuit parvulis, quos nullum putat habere originale peccatum ....

Lydgate, being a cleric himself, of course often makes use of this theological term. It occurs in the form 'symne orygynal,' Pilgr. 986, 1139 ff., 1158, 1255, 1280, also as 'orygynal trespace,' ibid. 1276. Again I noticed it in Sket, Chaucer, vii, iv, 348, and ibid. iv, C. T. 1, 334 and 508. Perey Soc. 28: Poems of William de Shoreham, ed. by T. Wright, p. 105:

Orygynale thys senne hyys cleped, 
For man of kende hyt taketh syn.

Hocclere (E. E. T. S., E. S. 61), p. 46, l. 85: 

þat for our gilt original wern shayn.

Confessio Amantis (E. E. T. S., E. S. 81, 82), v, 1767; vi, l. 1. 
1.143. infecte] = infected, as 'depeint' = depeinted (compare Schick, T. G., note to l. 44; Hocclere, E. E. T. S., E. S. 72, l. 5003), or 'depeit' = depicted (M. P. 177, 259), and 'deecte' = detected (Perey Society, xi, ii: Thirteen Psalms, p. 10). Mätzner, however, in the dictionary to his Allenglische Sprachproben, article 'infecten,' doubts whether it is contracted from 'infected' or not, but considers it rather a form directly taken from the Latin. Quotations of this verb are also given in Schleich, 

Faboda, p. 104, to which we add the following ones:

Steele, Secres, 1272:

Of infect playes / Causyng the violence.

Pilgr. 57:92:

Swhych as be nat infect with syne.

Skeat, Chaucer, vii, xxiv, 217:

And punish me, with trespace thus infect.
But *ibid. vii, xxiv, 1053:*

Her gentleness may not infected be.

**Hoccleve** (E. E. T. S., E. S. 72), p. 171, l. 4742, 4743:

And a-mong othir thinges, bat your wilne

Be infecte wiþ no wrecched chyncherie.

**Hoccleve** (E. E. T. S., E. S. 61), p. 117, l. 194:

that so myche of this land / shall be infecte

(rhyming with: correcte (inf.) and secte).

p. 7, l. 150. paradise] The metre requires if not elision of, then certainly slurring over the second syllable: paradise.

**M. P.** 209: The stoon of paradys was fyn of his labour.

**Ibid.** 235: Man to restore to paradys, his cite.

Albon and Amphabel (Horstmann), 1, 261:

It was a paradise vpon hem to se.

Steele, Secrees, 627:

It was a paradys / verry incomparable.

**Kk.** i, f. 195 b:

The theeff / of Paradyse / made a sitesiene.

**R. of the Rose,** 648:

Have been in paradys erth[e]ly.

l. 151. sely] has here rather the meaning of 'unfortunate, fatal' as e. g. Schleich, *Fabula,* 589, 590:

O seely marshaunt, myn hand I feele quake

To write thy woo in my translacioum.

Skeat, Chaucer, iii, p. 162, l. 2339:

O sely Philomene! wo is thyne herte.

l. 156. **Holland's Bake of the Houlate,** ed. by A. Diebler, l. 976:

Think how haur thow wes borne, and haur ay will be.

l. 157. nedes myst] Compare note to l. 29.

ll. 160, 161. A similar thought is met with in *Aynbite of Invyrt*, ed. by R. Morris, p. 71:

Vor huanne þou begonne libbe; anhaste þou begonne to sterue.

**Yorkshire Writers, Rolle of Hampole,** ii, p. 36, ll. 21–24:

For fro bigynnyng of oure childchede

ilk day to dype we are dereande:

þen þis [li]f is faylande at þo nede,

for whils we here lyue [we] are dyande.

Also in *Anglia,* vii (1884), *Anzeiger,* p. 85, ll. 17, 18:

For yn þe oure of oure natvyyte

Thy [i. e. death] sollet entre us perschet everychon.

Nearly the same idea occurs again, Skeat, Chaucer, iv, C. T., A. 3891 ff.:

For sikely, when I was borne, anon

Deeth drogh the tappe of lyf and leet it gon;

And ever sith hath so the tappe y-ronne,

Til that almost al empty is the tome.

I could not find out where this idea is borrowed from.

ll. 164–168. A similar passage occurs in Morrill, *Speculum* (E. E. T. S., E. S. 75), ll. 215–222:

And ȝaf to man fre power

To chese, boðe fer and ner,

Off god and yuel shed to make,

þeuel to late and god to take.

Wheþer he wole chese, he hþp power

þurw ȝiþte of god, while he is her;

þanne is hit noht on god ilong,

If man wole chese to don long.
The note to l. 215, p. 66, rightly points out the different opinion of Chaucer on this subject, referring to Skeat, *Chaucer, C. T., B.*, ll. 4424-4441; especially ll. 4433-4438:

Whether that goddes worthy forwiting
Streyneth me nedely for to doon a thing,
(Nedely clepe I simple necessitee);
Or elles, if free choys be granted me
To do that same thing, or do it noght,
Though god forwoot it, er that it was wroght.

The following quotations, however, will prove, as it seems to me, that Lydgate's dogmatic point of view was more generally adopted. I noticed similar passages in *Yorkshire Writers, Rolle of Humphole*, ii, p. 45, ll. 753, 754:

And forprese chese be, or pou wende,
whether pou wolt to payne or blis.

Percy Society, xiv, 1: *Poems of John Audelay*, ed. by J. O. Halliwell, p. 8:

Better mon ys made resnabyl,
Good and evel to have in his mynd;
And has fre choys, as we fynde,
Weder he wyl do good or ylle,
Owther y-savyd or ellys y-schent,
Owther have heven or ellys have hell,
thou hast fre choys.

*Ibid.* p. 52:

For thou ast fre choyse to ryse or falle,
Both thou may.

*Ibid.* p. 53:

Here twey wavys [i.e. to heaven and to hell], my sone ther be,
Thou hast fre choyse weuder to passe.

*Confessio Amantis* (E. E. T. S., E. S. 81), p. 218, ll. 3260-3262:

For every man his oghne wonne
After the lust of his assay
The vice or vertu chese may.

*Hoeclere* (E. E. T. S., E. S. 61), p. 112, ll. 73-75:

for sythen god to mun / gyven hathe libertic,
which chese may / for to do well or no,
yf he myse-choys / he is his owne foo.


And sikirly, syn god of his ly grace and benigne courtesie hath yeuen vs libertee and freedam for to purchase byoure wirkes in this present lyfe bui oon or bui othir / al standith in our choys and eleccion: to grete fooles been we / but if we choose the bettre part / which part, god of his infynynt goodnesse graunte vs alle to choose / Amen!

*Anglia*, vii (1884), *Anzeiger*, p. 86, ll. 36-38:

And of two wavys bou most nedys chese oon.
Thenk, of fre choys god hath the yeve alon
With wyt and reson to rule thy lyberte.

This opinion is not only in accordance with *Sirach*, xv, 12-17, but has also been supported as doctrine by great fathers of the Church.

*Sirach*, xv, 12-17:

Notes: Poem I. Pages 7, 8, lines 171-183.


Clemens Alexandrinus, Stromatum lib. ii. Sylburg, Coloniae, 1688, 363:

"Haevis de, o de aleream qui fughen deds thav tois andrapous autokratoprikn para tou Kuriou dia taw grafvwn parelihvtos ametapatwv th pistei anastauymvea.

Origines de principiis, interprete Rufino, lib. iii, c. i, Redepenning 245.

"quoniam in ecclesiastica praelicicatione inest etiam de futuro Dei justo judicio fides quae judicii credulitas provocat homines et suadet ad bene praeclearque vivendum et omnis genere refugere peccatum . . . per hoc sine dubio indicatur quod in nostra sit positum potestate vel laudabili nos vitae vel culpabili dedere."

Ibid. lib. iii, c. i, 6 (249):

"Paulus tamquam in nobis ipsis vel salutis vel perditionis habentibus causas, ait: An divitias bonitatis ejus . . . contemni . . . ?"

Augustinus, Hypognosticon, lib. iii, c. 3 (Migne, P. lat., 45, 1611 ss. = x, 2):

Igitur liberum arbitrium hominibus esse, certa fide credimus, et prae-
dicanthus indubitantes.

Thomas Aquinas, Summa theologica, i, 23, 3 (Rome 1888, iv.):

"Culpa provenit ex libero arbitrio eius qui reprobatur et a gratia desertur."

Compare about this difficult matter Schmidt, Wilhelm, Christliche Dogmatik, in Sammlung theologischer Handbücher, iv, i, 2, Bonn, 1898, § 1, p. 12 ff., and Harnack, Adolf, Lehrbuch der Dogmengeschichte, 3 Bd. 3. A. Freiburg i. B., 1897 (Sammlung theolog. Lehrbücher), p. 189 ff.

p. 7, l. 171. [dismember] Compare Skeat, Chaucer, vii, 255, and the notes by the same (ibid. v) to C. T., C. 474, 651, l. 591, where many quotations on this subject are found. I may only be allowed to add that the ten com-
mandments from which Todd cites the second one are printed by Zupitza in Herrig's Archiv, lxxxv (1890), p. 46 ff., from Ashmole MS. 61. Compare also Percy Society, 23, i, 73:

Of newe toment we do hym rent,
When we llys members swer.

Hoccleve (E. E. T. S., E. S. 72), p. 23, ll. 628-630:

Pere, pe formere every creature
Dismemberd y with ofes grete, & rente
Lyme for lyne, or hath I pentes wente.

l. 179. Compare l. 70.

p. 8, l. 181. nedes—most] Compare note to l. 29.

st. 27. The anacoluthon in this stanza—there is no verb—is nearly as bad as the well-known one at the beginning of Lydgate's Guy of Warwick, ed. by Zupitza, Sitzungsberichte der (Wiener) Kais. Akademie der Wisser-
schaften, 74, Wien, 1873, p. 655, note to l. 1, 8. Compare also Skeat, Chaucer, i, xiv, l. 1 ff. and note.

p. 8, l. 183. the fadres sapiens] Compare Skeat, Chaucer, iv, C. T., B. 1660-1662:

Thurgh thyn [i. e. Maria] humblesse, the goost that in thalighte,
Of whos vertu, whan he thyn herte lighte,
Conceived was the fadres sapience.
Notes: Poem I. Page 8, lines 184–208.

p. 8, ll. 184, 185. well—grounde] See Schiek, T. G. 292, 293, and note, 754, 758, 971. Also in Hoccleve (E. E. T. S., E. S. 72), p. xlix, l. 34.

l. 185. jombe] See Morrill, Speculum (E. E. T. S., E. S. 75), note to l. 260.

l. 186. decylnc] has here the meaning of ‘to die’; see Mätzner and New English Dictionary.

l. 195. folow shuld his trace] Skeat, Chaucer, i, xiv, 1–4:

The firste stok, fader of gentillesse—
What man that claymeth gentil for to be,
Must folowe his trace, and alle his wittes dresse
Vertu to sewe, and vycyes for to flee,

See also the notes to these lines.

M. P. 93: Who foloweth his traceys is never liche to thryve.

Ibid. 248: To folowe the traceys of spiritual doctrine.

Percy Soc., xiv, 1: Poems of John Audelay, ed. by J. O. Halliwell, p. 80:

To heven to folow the trasse.

Hoccleve (E. E. T. S., E. S. 72), p. 146, l. 4061:

If you be god, thow folow most his trace.

Yorkshire Writers, Rolle of Hampole, ii, p. 42, l. 535:

Synne dos þe to folow þo fendus trace.

196. Compare the last lines of a carol in Percy Society, 23, i, 48:

And ef owre symys we ask remyssion,
And grace

In heyne to have a place.


Holthausen also suggests the idea that ‘Tyrringr,’ the icelandic name of a famous sword, belongs to the same root. In Athenaeum, 3467 (7. iv. 1894), p. 445, F. B. (?) draws the attention to the noun and verb ‘turf,’ used by labourers in southern and south-western counties for ‘piece of ground’ and ‘strip and roll up layers of rooted grass.’

From the references above mentioned, and the Century Dictionary, I collect the following quotations, to which I add some others.


Off all his chaithis thay tirvit him bair.

Ibid. ll. 33, 34:

In tene, thay tirvit him agane,
And till ane pillar thai him band.

Ibid. l. 57:

Agane thay tirvit him bak and syd.

The Poems of Walter Kennedy (ed. by J. Schipper, Vienna, 1901, in
Denkschriften der K. Akademie der Wissenschaften in Wien. Philosophisch-Historische Classe. Band, xlviii, i), p. 87; st. cxxvii:

Ane to name wes callit Cleophas,
Said: Merwall is bat þou miskuawis allane
Thir cruell dedis quillhum thir dais wes
To Jhesus done into Jerusalem,
Be oure princis how he wes tane [and] slane,
Als tiruit [him] with mony panis fell,
Quhom we trowit to redeme Israel.

ouertorne occurs:

Promptorium Parvulorum (1440), p. 373:
Oyr (tyr) vyn (oeyr tyreyn, K. ouerturnyn, S.H. ouyrturnyn, P.).

Subverto, everto.

J. Hardyng, Chron. of England (ed. Ellis. 1812), p. 47:
So dred they hym, they durst no thing ouer terne
Againe his lawe nor peace.

Ibid. p. 75:
The lawe and peace he kepte, and concerned,
Which him vpheld, that he was neuer ouer tereud.

Jamieson, John, An Etymological Dictionary of the Scottish Language, ii, E.linburgh, 1841, p. 173:
Reprovyd scho suld noucht be for-thi
Of falshede, or of trychery,
For til owtrtyrwe that is abowe.—
Bot qwlen thai trayst hyr all thair best,
All that is gywyn be that Lady,
Scho owtrtyrys it suddany.

Holland's Bake of the Houlate, ed. by Arthur Diebler, Leipzig, 1893, ll. 836–839:
The golk gat vp agane in þe grit hall,
Tit þe tuquehit be þe tope and owrtirwt his heid,
Flang him flat in þe fyre, fedderis and all.

Hoccleve (E. E. T. S., E. S. 72). l. 1811:
Wolde honest deth come, and me ouerterne.

I think 'ouerterve' occurs once also in Skeat, P. P. (E. E. T. S. 28), A. ix, ll. 30, 31:
For ſif he ne rise þe raper · and rauhte to þe steorne,
þe wyn wolde with þe water · þe Bot ouer-prowe.¹
p. 8, l. 210. they] i.e. the eight souls; 'world' = mankind. I think, we cannot refrain from supplying "were" to render the construction clear:
‘and they were preserved.’

p. 9, l. 213. maner] used without 'of'; see Skeat, Chaucer, vi, p. 159, and v, p. 176, note to l. 1689; Mätzner, Englische Grammatik,² Berlin, 1885, iii, p. 358.

219. As for a tyme] 'as' is here used pleonastically, without proper meaning, as it fairly often occurs before adverbs; compare Schick, T. G., note to l. 39, and the note to H., ll. 186, 368, 371; also Prof. F. J. Child's Observations on the Language of Chaucer and Gower in Ellis, On Early English Pronunciation, ch. iv, § 5 (E. E. T. S., E. S. 27), p. 374. I noticed further:

M. P. 63:
Folowyng these baladis as for your plesaunce.

¹ ouertorne H₄ [= ouertorne?]
Notes: Poem I. Page 9, lines 221-226.

Ibid. 196: Coold and moist, as of his nature.
Ibid. 257: Oonly outward as by apparence.

Schleich, Fabula, 41, 42:
Anothir marchaunt, as by relacion,
Of hym hadde herd and of his high renom.

Ibid. p. 70, where some other quotations are found.

Steele, Secrees, 1595, 1596:
Off which as by Age / Oon is natural,
The othir by fortune / As be thynges accidental.

Hal, 91 a 1:
And leuer he had his father toffende,
As in such case than through negligence,
Vnto his goddes for to do offence.

G. W. (Robinson), 493:
As ffor a tyme to holde with hym soiour.

Skeat, Chaucer, vii, xxi, 74:
So must me nedes abyde, as for a space.

Ibid. vii, iv, 120, 121:
For-thy, my worthy prince, in Cristes halve,
As for a part whos fayth thou hast to gyde.

Ibid. iv, C. T., B. 122, 123:
O riche marchaunts, ful of wele ben ye,
O noble, o prudent folk, as in this cas!

Ibid. iv, C. T., E. 404-406:
That to Ianicle, of which I spak bifoire,
She doghter nas, for, as by conjecture,
Hem thoughte she was another creature.

Percy Society, xi, ii: Thirteen Psalms, p. 24:
The heavens also, as with a thought,
Thon havest set vp with all theire light.

Hoccler (E. E. T. S., E. S. 72), p. 13, ll. 344, 345:
Was it not eek a monstre as in nature
Hat god I-boré was of a virgine?

Confessio Amantis (E. E. T. S., E. S. 81, 82), i, 1940, 2765; ii, 76; iii, 1122; iv, 1181, 1651; v, 750, 6547; viii, 1297.

p. 9, l. 221. boght derer] See Morrill, Speculum, note to l. 160.
l. 223. Then] = than. The structure of this phrase is entirely
Lydgatian. l. 222 L. begins: 'Ley to thy sore—this same salfe ...',
but his beloved parenthesis: ' & let no-thing lye nerre' puts him out, and
he inconsistently goes on: 'Then (= than) this same salfe.' Evidently,
the scribe of C was not satisfied by this phrase and tried to improve it by
inserting 'that' after 'Ley', l. 222.

with] postponed preposition.
ll. 225, 226. These two lines recall the beginning of the Parson's Tale: Skeat, Chaucer, iv, C. T., 1, § 1: 'Our swete lord god of hevene,
that no man wole perisse, but wole that we comen alle to the knowleche
of him, and to the blissful lyf that is perdurable, amonesteth us by the
prophece Ieremie.'

A very similar passage occurs, Pilgr. 8591-94:
But, off that lord grettest off myght,
Whos mercy enen passeth ryht,
Off synnyerys desyreth nat the deth;
For he doth mercy or that he sleth.

p. 9, l. 231. queme & plesc.] Compare Schick, T. G. 1312 and note to this line, and Schleich, Fabula, l. 147 and p. 127.

p. 10, l. 243. It is preferable to follow C and to omit ‘the,’ though we could take it as ‘dativus ethicus’; compare Spies, Studien, § 152.


l. 250. Dispose] Steele, Secrees, 595:
Dispose them sylif / to mornyng or to gladnesse.

l. 256, to-togged and to-drawe] As to the signification of the prefix to-compare Skeat, Chaucer, v, note to B. l. 3215, and vii, note to xviii, l. 137. In H., l. 127, occurs ‘to-Rent.’

l. 260. Pilgr. 2899, 2900:
When God Almyghty (yiff yt be souht,)  
Al thys world haide maad off nouht.

Ibid. 6603, 6604:  
‘God the ffader,” ffnl wel ywrouht,  
That henene and erthe made off nouht.

Hoccleve (E. E. T. S., E. S. 72), p. 13, ll. 341, 342:  
Schal he rebelle ageyn his lordes myght,  
Which þat þis wyde world haþ made of nought.

Percy Society, vii, 2: A Paraphrase on the seven penitential psalms, in English verse, ed. by W. H. Black, p. 7:
Zyf God, that made all thyng of nought.

Yorkshire Writers, Rolle of Hampole ii, p. 41, l. 431:  
pi-selue, mon, he made of nought.

Ibid. p. 102, l. 10 f. b.:  
god þat made the of nought.

The Poems of William Dunbar, ed. by J. Schipper, Vienna, 1894, p. 350, No. 78, ll. 107, 108:
... Man, lufe the Lord most deir,  
That the and all this world maid of nocht.

l. 262. cesece] = put an end to.

l. 267. adolescens] The earliest quotation of this word in the New English Dictionary is from Lydgate’s Bochas, 1554 (i.e. ca. 1430). Again, I found it in Manipus Lydgatean, by Peter Levins (1570), ed. by H. B. Wheatley [E. E. T. S. 27.], London, 1867, col. 96, l. 26: A’adolescencie, adolescencia, æ. The Dictionaries by Mätzner, Stratmann-Bradley, the Century Dictionary, and the Index to Chaucer’s works by Skeat, vi and vii, do not give any quotation. I noticed it once, but in the Latin form, in Anglia, xiv, p. 496:
When adolescencia is auncient & cûmth to gravite.

p. 11, l. 272. weyes . . . of your youth] Anglia, vii (1884), Anzeiger, p. 85, ll. 3, 4:
Thow mynyly myrroure yn whom all old may se  
The wayes of youth yn whych they have mysgoon,

l. 273. For] See note to l. 74.

kowthe] Though assonance is not unknown in Lydgate (see Schick, T. G., p. lx, and Schleich, Fabula, p. lxvii), we think it preferable to read, against the MSS, ‘kowthe.’

l. 281. Falls, 3 b. 1:
For vnto a man that perfith is and stable.

Notes: Poem I. Page 11, 12, lines 293–305.

p. 11, l. 293. Compare Schick, T. G., note to l. 191, and Krauss, Complaint, note to l. 484.

l. 294. Unkyndly] = unnatural, against nature. Compare Falls, 20 a 1: who search aright was unkindly marriag, speaking about Oedipus.

Ibid. 20 a 1:
also of her (i.e. Iocaste) sonnes the great unkindness, because one brother murdered the other.

Ibid. 23 a 1:
Blood vnto blood to shew unkindnes, in the story of Atreus and Thyestes.

Percy Soc. 28: Poems of William de Shoreham, ed. by T. Wright, p. 115:
And sodomyt hys senne
Ajes kende y-do.

Agens kende y-do.

Agenbite of Invyt, ed. by R. Morris (E. E. T. S. 23), p. 9:
The pise lieste is norbode / alle zemen a-ye kende / the liuet manere /
hy bye h y-do / oper ine his bodie: oper in opren.

Confessio Amantis (E. E. T. S., E. S. 81), p. 236, ll. 373–375:
And for he [i.e. Tiresias] hath destourbed kind:
And was so to nature unkinde,
Unkindeliche he was transformed.

In this meaning the word occurs still in Shakespeare. Venus and Adonis, ed. by Delius, p. 13:
O! had thy mother borne so hard a mind,
She had not brought forth thee, but died unkind.

Delius remarks: unkind = unnatural, contrary to the laws of nature, which bid the wives to bring forth children.

Compare l. 301, and also ll. 33 and 36.
Ibid. 294, p. 12, l. 302. The fende, youre enmye] M. P. 97:
The fende youre enmye outraye and confounde,
lying in a-wayte] Pilgr. 64, 65:
And dethe, ay rey with hys dart to kerue,
Lyth in a-wayte, dreadful off manecys.

Ibid. 4491:
In a-wayt y (i.e. Penance) lygge alway.

Ibid. 8130, 8131:
Ther lyth A mortal hunteresse,
In a-wayt to hyndre the.

S. of Thebes, 359 b 1:
That on this hill, like as I conceine,
Liest in a waite, folkes to deceine.

Ibid. 364 b 1: By false engine, ligging in a weite.

Falls, 212 b 2: The people alway in a wayte lying.

Rom. of the R. 4497:
Which in awayte lyth day and night.

Hoccleve (E. E. T. S., E. S. 72), p. 137, l. 3806:
The fend lyth in a-wayte of our freelte.
ll. 304, 305. lynes—hokes] Schleich, Fabula, 740:
He wolde, that deeth had leyd hook and lyne.

There are many quotations to this line found Ibid. on p. 102. We add Falls, 95 a 1:
Notes: Poem I. Pages 12, 13, lines 308–336. 49

hym to betraiše she cast out hoke and lyne.
l. 311. confusioun] = ruin, perdition, as in the Bible. Compare Falls, 140 b 1:

And ouercome for his great pride,
At great mischief to his confusion.

Ibid. 173 b 2: For thei not knew to theyr confusioun,
Time of their notable visitacion.

M. P. 5: Alltho that bethe enmyes to the Kyng,
I schalle hem clothe with the confusion.

Schick, T. G. 228:
A man to lune to his confusion.

Compare also the note to this line.

Rom. of the R. 3833, 3834:
To truste (to thy confusioun)
Him thus, . . .

Hoccleve (E. E. T. S., E. S. 61), p. 145, l. 154:
My deeth wole it been, & confusion.

l. 324. here] = on earth, in this life.
p. 13, l. 335.

M. P. 239: S. our Savacion, whan we shal hens weende.

Ibid.: Do mercy Ihesu! or that we hens pace.
Ibid. 240: Or I passe hens, this hooly myn entent.
Ibid. 249: Or I passe hens, Ihesu, graunt unto me.

Voss., Gg. 9, fol. 108 b:
Thynk how that thi-self shall henne.

l. 336. M. P. 229: The secounde schyle ys that thou shalle dye,
Bote ȝyt what tyme thou woste never.

Voss., Gg. 9, f. 35 b:
For deth cometh ever whan men list (i. e. least) on hym thynk.

Percy Society, vii: A paraphrase on the seven penitential psalms, in
English verse, ed. by W. H. Black, p. 32 (and note on p. 61), st. lxxxiii, ll. 5, 6:

My deth evermore in mynde I kepe;
I wote noȝt whanne myn ende schal be.

Hoccleve (E. E. T. S., E. S. 72), p. 21, ll. 566, 567:
No thyng is more certein þan þep is,
Ne more vincertëin þan þe tymë l-wis.

Ibid. p. 105, ll. 2893, 2894:
Remenubreth euere a-monge, þat ye shul dye,
And wot naght whan; it cometh in a stelthe.

Ibid. (E. E. T. S., E. S. 61), p. 67, ll. 7, 8:
þat dye I shold & hadde no knowynge
Whanne, ne whidir, I sholde hennes sterte.

Ibid., p. 117, l. 210:
war that / for deathe comethe, wot ther no wyght whan.

þou kepe me, lorde, for I sal dye,
& wot neuere where, ne how, ne when.

NIGHTINGALE.
Notes: Poem I. Pages 13, 14, lines 339–388.

Ibid. p. 221, Three Certainties of the Day of Death:

Hit beo þe tyme on þis day
pat soþe to witen me mai:
pat on ys, pat i shal henne;
pat oþer, pat y not whenne;
pat þridde is my moste care,
pat y not whider i shal fare.

Yorkshire Writers, Rolle of Hampole, I, p. 367, viii, 17, 18:
With l. and E., þe dede to þe sall come als I þe kene,
Bot nou ne wate in whate-kyn state, ne how, ne whare, ne whenne.

Ibid., l. 106, ll. 12–14 f. a.:
An other thyng is the uncertaynte of our endyne þæt for we wote not
when we shall dye nor how we shall dye nor whether we shall goo whan
we be deed.

p. 13, l. 339. can] See note to l. 54.
l. 343. which] See note to l. 141.
whoso] Compare Schick, T. G., note to l. 1090, and e. g. M. P. 3, 8, 15,
60, 97, 137, etc.
l. 357. Margaret, 540:
And be her sheld in my schelde and disesse.
l. 361. werre or stryfe] one of Lydgate's favourite expressions. Compare
Degenhart, Hors, 405:
Lat al werre and stryfe be sette aside.

Ibid. 410: Of newe strand and of mortal werre.
M. P. 85: Whiche for vertue, without werre and stryff.
Pilgr. 1968: With-outen werre or any stryff.
S. of Thebes, 359 b 1:
Muse herevpon, without warre of [sic! or ?] strife

Ibid. 360 a 2: Edippe ae, denoide of warre and strife,
Ibid. 361 a 1: Finde plentie of conteke, warre and strifie.
Ibid. 372 b 1: Replenished, with conteke werre and strifie.

It occurs also Skeat, Chaucer, iv, C. T., F. 757:
As in my gild, were outhere werre or stryf.

Hoceleve (E. E. T. S., E. S. 72), p. 182, l. 5041:
Etene as a man is enuer in werre and strifie.

Ibid. p. 195, l. 5405:
Now, pees! approche, and dryue out werre & strif!

Ibid. (E. E. T. S., E. S. 61), p. 34, l. 302:
Maleneolic engendried werre & stryfe.

Confessio Amantis (E. E. T. S., E. S. 81), p. 11, l. 248:
Hath set to make werre and strif.

Ibid. (E. E. T. S., E. S. 82), p. 122, l. 6414*:
Upon knylthode in werre and strif.

Ibid. p. 257, l. 900:
And desirous of werre and strif.

p. 14, l. 374. We follow here the reading of C and insert 'all': 'of all
trewth,' because it makes the metre so much better.
l. 384. in-to] e and o are much alike in our manuscript, as is also
pointed out by Schleih, Fabula, p. xliii.
l. 385. Longens] Compare Gatinger, p. 39, and Skeat, Chaucer, i, l. 163
note. This proper name occurs also e. g. Kk. i, fol. 195 b, 198 a.
l. 388. Kk. i, 193 b:
Notes: Poems I & II. Pages 15, 16, lines 393-413; 1, 2. 51

Consummation est // seyde whan all was do.

Compare Introduction, § 6.
p. 15, l. 393. Compare Skeat, Chaucer, iv. C. T., A. 981:
Thus riu this duk, thus riu this conquerour.
l. 395. can] See note to l. 54.
l. 397. hert, wyl, & thought] Another stereotype expression. Compare Flour of Curtesye, 248 b 1:

Yet or I die, with hert, wil, and thoughth.

Degenhart, Hors, 510:
Onedvided, with hert, wil, and thouht.

Margaret, 204:
Quod she ageyn: with hert, wille and thoughte.

Also in Skeat, Chaucer, vii, xxiv, 205:
Caitif and wrecche in hert, in wille, and thought!

Ibid. 426:
Clere of entent, and herte, and thought and wille.
l. 398. Skeat, Chaucer, vii, xi, 43:
Now, lady myn! sith I you love and drede.

Hoeclce (E. E. T. S., E. S. 72), p. 105, l. 2898:
Hym [i.e. God], lone & drede; and his lawes obeyeth.


& fe[r]ently þe lufe and drede.

Ibid. p. 251, ll. 6, 7:
Good god! þou grante me þis,
That I may lyue in lûne & drede.
l. 400. Kk. i, f. 195 a:
Helle robbed // thowgh myn jnperial mygt.

ll. 411-413. It is quite common to close a poem, especially a spiritual one, with a prayer. We find this custom, e.g. in M. P. 58, 66, 73, 179, 232; Giles, 329-368; Edmund, ii, 1457-1520 (again, p. 445, ll. 457-464); Margaret, 534-540; Anglia, vii (1884), Anzeiger, p. 86, ll. 53-58; Skeat, Chaucer, ii, Troilus, v, 1860-1869; ibid. i, 1, 181-184.

Also in many poems in Publications of the Percy Society, iv, 1.
l. 413. M. P. 198:

Toward that lyf wher joye is ay lastyng.

Ibid. 220: With hym to dwelle above the sterrys cleere.

POEM II.

l. 2. Even] Here, and l. 38, it means 'evening,' and not an expression of space, as l. 344, but of time.

Saphyre-huwed sky] Lydgate's predilection for alluding to jewelry is well known; compare Schick, T. G., p. cxvi, note, and l. 258, note, and in our poem, ll. 33, 34, 362. Compare also Kk. i, fol. 199 a:

Charboncle of Chastite / & grene Emeroude stoon.
Notes: Poem II. Page 16, Lines 4-5.

Ibid.: O sapher, lowpe / all swellyng to represse.
Ibid.: The Cristal Cloystre / of by Virginite.
M. P. 181, 183, 188, 190, 191, 222.
Aesop (Sauerstein), i, 23:
Riche saphyrs, and rubyes, ful royal.
p. 16, l. 4. Compare Skeat, Chaucer, iv, C. T., A. 9:
And smale fowles maken melodye.
Steele, Secrees, 1308:
The bryddys syngen / in their Armony.
See in our poem, l. 357.
l. 5, sugred] A favourite expression of Lydgate when speaking of music or poetry. Compare Koeppel, De casibus virorum illustrium, p. 46, and note 3, and in our poem, l. 354.
Steele, Secrees, 1309:
Salwe that sesoun / with sugryd mellowy.
Ibid. 220:
Thorough his sugryd / Enspyred Elloquence,
and note to this line.
M. P. 11:
For to practye withethe sugrid melody.
Ibid. 25:
Where is Tullius with his sugrid tonge.
Ibid. 102:
Ambrosius with the sugred eloquence.
Ibid. 150:
Speche is but fooly and sugryd eloquence.
Ibid. 182:
And the soote sugred armonye.
S. of Thebes (Wilccker), p. 106, l. 52:
By rehearsaile of his sugred mouthe.
Falls 32 a 1:
And for his sote sugred armonie.
Ibid. 69 a 1:
With many a colour of sugred eloquence.
Pilgr. 176, 177:
Nor I drank no-wer of the sugryd tonne
Off Iubiter, . . .
as an excuse for his 'radenesse.'
l. 5, complyne] See note to c., l. v.—About the idea of 'divine service sung by birds,' compare Neilson, William Allan, The Origins and Sources of the Court of Love in Studies and Notes in Philology and Literature, vi [Harvard University], Boston, 1899. Here an entire chapter, vi, p. 216 ff., is devoted to the investigation of the 'Birds' Matins,' and especially, p. 225 ff., sub C., examples of 'Parodies sung by birds' are collected: La Messe des Oisius of Jean de Condé (Scheler, Dits et Contes, iii, 1 ff.); Devotions of the Fowtes of John Lydgate (M. P. 78 ff.); A Proper New Boke of the Armony of Byrdes (Percy Society, vii); Cuckoo and the Nightingale (Skeat, Chaucer, vii, 350); The Golden Targe of Dunbar (Scottish Text Society, ii, 1–10; Schipper, 17, 100–113); Testament of Spyer Meldrum of Lindesay (E. E. T. S. 35, 1868, p. 371). Compare A. Jeaunoy in Revue crit. d'hist. et de lit., 1901, 51, pp. 272–3. Some other examples are noted in Skeat, Chaucer, vii, p. 552: Chaucer, Parl. of Fowtes, and Dunbar, Thistle and Rose.
I may be allowed to add some others:
M. P. 182:
Esperus enforced hir corage,
Toward evyn whan Phebus gan to west,
And the braunches to hir avantage,
To syng hir complyn and than go to rest.
Ibid. 212:
The amorous fowlys with motetys and carollys,
Salwe that sesoun every morwennyng.
Notes: Poem II. Page 16, lines 6–8.

Skeat, Chaucer i, iii: The Book of the Duchesse, ll. 294–304:
[I] loked forth, for I was waked
With smale foules a gret hepe,

. . . . . .

And songen, everich in his wyse,
The moste solempne servyse
By note, that ever man, I trowe,
Had herd; . . .

Ibid. vii, p. 374, xx: Flower and Leaf, ll. 435–437:
For then the nightingale, that al the day
Had in the laurer sete, and did her might
The hool servyse to sing longing to May.

The Owl and the Nightingale, ed. by Wright (Percy Society, xi), p. 41, ll. 1177–1180:

For prestes wike ich wat thu dest,
Ich not ſeſe thu were ſavre prest;
Ich not ſeſe thu canſt masse singe,
I noh thu canſt of mansinge.

Also in Holland’s Book of the Hoidate, ed. by Diebler, Leipzig, 1893, p. 44, st. 55 ff., birds are singing a ghostly song in the praise of the Virgin Mary.

p. 16, l. 6. Compare Skeat, Chaucer, iv., C. T., A. 11:
So priketh hem nature in hir corages.

Ibid. i, v, 324, 325:

and than the foules smale,
That eten as hem nature wolde euclyne.

Aesop (Sauerstein), ii, 58:
As he (i.e. the cock) was taught only by nature.

M. P. 157:
Alle othir beestys obeye at his biddynge,
As kynde hath tauhte hem, ther lady and maistresse.

Ibid. 237:
Foulys, beestys, and fisses of the se,
Kynde hath tauhte hem by natural disciplyne,
Meekly to Ihesu to bowe adoun therkne.

l. 7. hem] = themselves. Here and ll. 158 and 261 (it, hym) the personal pronoun is used as reflexive pronoun; compare Spies, Studien, p. 152 f. and p. 169.

l. 8. Compare M. P. 145:
Yif he hadde sithe tymé that he was born.

Kk. i, fol. 197 a:
Fro ſat tymé / ſat y was bore.

Schick, T. G. 1376, 1377:
Because I had neuer in my life aforne
Sel[n] none so faire, fro time ſat I was borne.

Pilg. 3259, 3260:
Mor merveyllous than euere aforn
I hadde seyn syth I was born.

Ibid. 3309, 3310:
Mor than euere I was a-fore,
Syth tymē that I was bore.

Also Amis and Amiloun, ed. Kölbíng, 1955, 1956:
Pe best bourd, bi mi lente,
Που herdest, seβην Που were born!
Notes: Poem II. Page 16, lines 9–18.

p. 16, l. 9. downe nor daale] A very common alliterative expression; compare Mätzner.

l. 10, thorne] The nightingale is very often described as sitting on a thorn. I need not dwell with this question here, as the reader will find in Dr. Schick's note to l. ii, 2, 50 of his new edition of Kyd's Spanish Tragedy, how familiar to poets this idea was throughout mediæval literature. Compare ll. 61, 356 of our poem.

l. 14. refreyd] In Century Dictionary I find:

refrait: Same as refrain2 [= The musical phrase or figure to which the burden of a song is set.] the refraite of his laye salwe the kynge Arthur and the Queene Gonnore, and alle the other after.—Merlin (E. E. T. S. 36, 112), p. 615, l. 19. It occurs again: ibid. p. 310, l. 11:

entente what songe thei seiden, saf that thei seiden in refreite of hir songe.

The word is also mentioned by J. O. Halliwell in his Dictionary of Archaisms and Provincialisms, London, 1846–7:

refret: The burden of a song.

This was the refret of that caroll, y wene,
The wheche Gerlen and this mayden songe byfore.


I found it also in Skeat, Chancer, vii: The Testament of Love, iii, i, 156 (and note):

For ever sobbinges and complayntes be redy refrete in his meditacions, as werbles in manifolde stoundes comming about I not than.


Bot it sowld be all trew Scottismennis leid.

Percy Society, 28: The Poems of William de Shoreham, ed. by T. Wright, p. 10:

And understand hi more bi sed
In alle manere speche,
Ine lede.

Skeat, P. P., C, xiv, 173; xv, 179; B. xii, 244, 253, 262.

Drayton, Polydubion, xii, 503 (from Century Dictionary):
The leden of the birds most perfectly she knew.

Fragm. in Warton, History of English Poetry (1824), i, p. 24:

And halp thor he sag nikel ned
Biddi hie singen non other led.

Debate of the Body and the Soul (Appendix to Mapes's Poems, ed. by Wright, Camden Society, 1841), p. 334, l. 11:

swerre is al thi michele pride, and thi lede that was so loud?

(The two last quotations are taken from Coleridge's Dictionary.)

Compare also Reifenberg, Chronique rimée de Philippe Mouskes, Bruxelles, 1838, ii, p. cclxx, l. 99:

Chante li lossignos qui dist en son latin.

(on]) must be omitted, though both MSS. read so, because it disturbs the clear sense of the phrase.

ll. 17, 18. false lovers] Schick, T. G. 167, 168:

On double lovers, hat loute jingis nwe,
Thurgh whos falsnes hindred be he trwe
Ibid. 215, 216:

And o'er saugh I ful oft wepe & wring,
 [That they in men founde swych variynge].

and the notes to these lines; Skeat, Chaucer, vii, xxiv, 575 ff.;

With dolefull chere, full fele in their complaint
Cried 'Lady Venus, rewe upon our sore!'

And ponish, Lady, grevously, we pray,
The false untrew with counterfet plesaunce,
That made their oth, be trew to live or dey,
With chere assured, and with countenaunce;
And falsy now they foten loves daunce,
Barein of rewth, untrue of that they seid,
Now that their lust and plesire is alleyd.'

p. 16, l. 19. can] See note to c. l. 54.

l. 20. sile] See note to c. l. 90.

p. 17, l. 22. Falls, 71 b 1: To shewe examuple to folkes in certene.

l. 24 ff. Similarly twice in Schick, T. G. 440 ff.:

For vnto lyow his hert I shal so lowe,
Wip-oute spot of any doubelnes,
That he ne shal escape fro þe bowe—
Thoug þat him list þurun vnstidfastnes—
I mene of Cupide, þat shal him so distres
Vnto your hond, wip þe arow of golde,
That he ne shal escapen þong he would.

Again, ibid. 834 ff.:

And þow I prai of rothth and eke pite,
O goodli planet, o ladi Venus brigt,
That þe þoure sone of his deit—
Cupid I mene, þat wip his dreiful myft
And wip his brond, þat is so clere of liȝte,
Hir hert[e] so to fire and to mark,
As þe me whilom brent[c] with a spark.


l. 32 ff. Compare another passage describting the Castle of Love which occurs Skeat, Chaucer, vii, xxiv, 69 ff.:

'At Citheron, sir,' seid he, 'without dowte,
The King of Love, and all his noble rowte,
Dwelling within a castell ryally.'

No saphir ind, no rubè riche of price,
There lakked than, nor emeraud so grene,
Baleis Turkeis, ne thing to my devise,

l. 33. Dungeon[n] is not, in this case, identical with 'tower, dungeon,' but has here the general meaning 'habitation, dwelling-place.' Compare M. P. 176:

Diogenes lay in a smal dongoun.

Court of Sapience, e 3 a:

Than from the dongeon grete within the place
A solemne towre whiche stedy vp to heuen.

Voss. Gg. 9, fol. 79 b.:

Whan that he slept in his Roiall dongoun.
Notes: Poem II. Page 17, lines 34-40.

S. of Thebes, 365 a 1:
Till he atteined hath / the chief dongeon
Where as the kyng / helde his mansion.

Yorkshire Writers, Rolde of Hampole, i, p. 363, ll. 9, 10:
Fra a myrke downgone / you brought me righte,
Dat es my modirs wambe, to his lighte.

Ibid. p. 372, ll. 15-17:
And my modir consayued me
In unkill synne and gaytete.
Than duelde mane in a dongeowne.

p. 17, l. 34, Fret] Compare Kittredge. Authorship of the English Romanant of the Rose in Studies and Notes in Philology and Literature (Harvard University), 1. 1892, p. 46, to which we add the following quotations:
Falls, 127 a 1 (also 128 b 2):
Forged of gold, fret full of stones clere.

Ibid. 169 a 1:
Tables of your fret with perre ryche.

S. of Thebes, 363 a 1:
Two mantels / vnto hem were brought
Frette with perle / and riche stones wrought.

Voss. Gg. 9, fol. 76 b:
All off goold fret with perlis flyn.

l. 38. Eve] See p. 16, l. 2.
sterris] S. of Thebes, 361 b 2:
A large space, that the sterres clere
The cloudes voided, in heuen did appere.

l. 38. dide appere] 'do' is here, and later on, used not in the causative sense of 'make,' but as a simple auxiliary. Compare Lounsbury, Studies in Chaucer, ii, 72 ff. and Kaluza, Chaucer u. der Rosenroman, Berlin, 1893, p. 40 f.

Steele, Secrees, 1296, 1297:
What tyme the sesoun / is Comyng of the yeer,
The hevenly bawme / Ascendyng from the Roote.

l. 39. Similarly, Skeat, Chaucer, vii, xx, 5, 6:
Causing the ground, felë tymes and oft,
Up for to give many an hoolsom air.

l. 40. Rede and white] The most common colours of flowers. Compare Krausser, Complaint, 1, 2:
In May, when Flora, the fresshe[l] lusty quene,
The soyle hath clad in grene, rede, and white.

M. P. 244:
With hire chapirlettys greene, whit, and rede.

Ibid. 245:
Of thes blosmys, som blew, rede, and white.

S. of Thebes (Skeat), 1244:
Upon the herbes grene, white, & red.

Steele, Secrees, 1370:
Chapelettys be maad / of Roosys whyte and Rede
Skeat, Chaucer, iv, C. T., A. 90:
Al ful of fresshe flores, whyte and rede.

Ibid. vii, xiii, 9, 10:
Also these fresshe somer-floures
  Whyte and rede, blewe and grene.

*Ibid.* xx, 333; xxiv, 1385; etc.

See also Gattenger, p. 65.

p. 17, ll. 41, 42. Schick, *T. G.* 13, 14 (and note):
  Til aft[te] last, er I gan taken kepe,
  Me did oppresse a sodein dedeli slepe.

*Court of Sapience*, A. 3 b:
  Whyles at the last I fell vpon a slepe.

l. 49. and] Taking it from A., we get a much better metre.
  p. 18, l. 50. list] See note to c. l. 9.

l. 51. vnclose] *Pilgr.* 1511, 1512:
  Wych to tellyn I purpose,
  And a-noon to yow vnclose.

*M. P.* 25:
  Of morall Senec, the misteries to vnclose.

Schleich, *Fabula*, 361:
  To me vnclose the somme of your desyre.

And *ibid.* note on p. 147.

l. 52. cast] = to fix the mind upon, intend, purpose. So in *M. P.* 182:
  And in al haste he cast for to make,
  Within his house a pratie litelle cage.

*Voss. Gy.* 9, fol. 71 a:
  He cast hym nat to pay no trewage.

*S. of Thebes*, 374 a 2:
  From which appointment we caste vs nat to varie.

Compare also Degenhart, *Hors*, note to l. 504.

ll. 52, 53. nat-Nothyng] Double negation; very common in Middle-
  English. The sense is nevertheless negative; see ll. 82, 172. Compare

l. 53. gardyn of the Rose] *i.e.* as it is described in the *Romant of
  the Rose*. The meaning is: Thou shalt not hear of love-poetry, like
  that of the *Romant of the Rose*, but of religious poetry. Compare Schick,

l. 55. occy] See note to c. l. 90.

l. 56. she] refers to 'briddis,' l. 55; compare note to c. l. 103.

l. 59. Occy] see note to c. l. 90.

l. 60. lorne] = missed it. The sense is: Many lovers did not under-
  stand the deeper meaning of the nightingale's song; they always inter-
  preted her tunes in a secular sense.

l. 61. among] Here, and l. 76, it is an adverb, having the meaning
  'sometimes, often.' Compare Ellis, *E. E. P.*, i, p. 374, and Morrill, *Speculum*
  (E. E. T. S., E. S. 75), note to l. 186. I add the following quotations:
  *Kk.* i, f. 194 b:
  Remembrance among // vpon my passion.

*Falls*, 3 b 2: voyde anarice and thinke cuer among
  to his neighbour, that he doe no wrong.

*Ibid.* 9 b 1:
  And Cadmus thus toforne Appollo stooed
  kneeling among with ful great reuencere.

Skeat, *Chaucer*, vii, x, 85, 86:
  O ruby, rubifyed in the passioun,
  Al of thy sone, among have us in minde.
Notes: Poem II. Pages 18, 19, lines 62–81.

Ibid. vii, xxi, 300:
Here wil I stande, awaytinge ever among.

Hoccleve (E. E. T. S., E. S. 72), p. 105, l. 2893:
Remembreth ever a-monge, pat ye shul dye.

Confessio Amantis (E. E. T. S., E. S. 81), p. 99, l. 2333:
And evere among he gan to loute.

thorne] See note to l. 10, p. 18, l. 62. fyrr] ‘fayre,’ as we find in H., is too colourless, wherefore I adopt the reading of A.

l. 64. Compare S. of Thebes, 365 a 2:
The cause fully, that we have on honde.

Pilgr. 1221, 1222:
Touchyng that we have on honde, Thow must pleylnly vnderstonde.

Skeat, Chaucer, iv, C. T., E. 1686:
Of mariage, which we have on honde.

ll. 68–70. Compare for the idea expressed in these lines Schick, T. G., note to l. 450.

l. 70. maner] See note to c. l. 213.

l. 71. Takestow] This emendation surely represents the original reading; afterwards it was wrongly separated by the scribes.

ll. 72, 73. she—hir-self—hir] refer to ‘bridde,’ l. 71; compare note to c. l. 103.

ll. 72–75. Compare Krausser, Complaint, 47–49:
And as me thoght, that the nyghtyngale Wyth so grete myght her voys gan out[e] wret, Ryght as her hert for love wolde brest, and note to these lines.

l. 76. Among] See note to l. 61.

l. 77. I think we must assume a pause after ‘aduerte,’ meaning:
‘then thou must say,’ or ‘then thou wilt understand.’

'aduerte] Kl. i, fol. 196 a:
Man, call to mynde // & mekely do aduerte.

M. P. 137:
Lat hym adverte and have inspeccioun, What ther befyl in Awestynes tyme.

Ibid. 139:
Awstyn was sent, who that liste adverte.

Ibid. 250:
O blissed Ihesu! and goodly do adverte, Lydgate’s Virtue of the Masse, MS. Harl. 2254, f. 182 b:
Interpretacioum ‘who wisely can aduerte The offeratory ‘is named of oferyng.

(Quoted from E. E. T. S. 71, p. 233.)

Pilgr. 1637, 1638:
Which thing, whan thow dost aduerte, Yt shaft neveshe ful wel thyth herte.

Ibid. 3603, 3604:
Wher-of, whan I dide aduerte, I hadde gret sorwen yn myn herte.

Skeat, Chaucer, vii, xxiv, 150:
B[ut] in myn inward thought I gan aduerte.

Compare also l. 93 of our poem.

p. 19, l. 81. both[e]two] That we are authorised to supply here a sounding ’e,’ the following quotations will prove, where we find always ‘bothe two’ required by the metre (in the lines marked with an asterisk as an
absolute necessity), because these lines would otherwise want a syllable.

Falls, 10 b 2:
He and his wife compelled both[e] two.

Ibid. 38 b 2:
That we algate shall dye both[e] two.

Ibid. 71 a 2:
Which be deceived (I dare say) both[e] two.

Ibid. 74 a 2:
in my person offending both[e] two.

Ibid. 76 a 1:
and fro the office deprined bothe twayne.

S. of Thebes, 357 a 1:
As write myne anchoyr, & Bochas bothe two.

Ibid. 371 b 1:
Through my defence, and slouthe bothe two.

Degenhart, Horse,*39, 348; Pilgr. *1114, 1600, 1747, 2126, 4153, 5246, *5718, 5936, *7491, *7786, 7958; Rom. of the R. 4804. Also in Hoccleve
(E. E. T. S., E. S. 72), p. 22, l. 589:
Whan pat hou hast assaydè bope two.

Ibid. p. 37, l. 1007:
But bothe two he nedës moot forbere.

Ibid. p. 187, l. 5174:
for she was bothè two, and syn she had.

Finally, in Confessio Amantis (E. E. T. S., E. S. 81, 82) I find some thirty examples of 'bothe two,' so Prologus, ll. 606, 1068; i, 208, 253; ii, 1157, 2598, 3346, 3463; iv, 2285, 2295. . . . Compare also Spies, Studien, § 239.

Falls, 52 b 2, 53 a 1:
For me thought it was better to abide
on her goodnes than thyng reherce in dede
which might resowne again her womahede.

Triggs, Assembly, 1302:
For nothyng may me plesse that sowneth to corrupcion.

Chaucer’s Dream, ed. by R. Morris, l. 2074:
And all that sownede to gentilnesse.

Hoccleve (E. E. T. S., E. S. 61), p. 76, l. 90:
to thyng that sowneth / in-to [hy] falshede?

Ibid. (E. E. T. S., E. S. 72), l. 1947:
Write him no thyng: pat sowneth in-to vice.

M. P. 258:
Nor nouht that sowynyd toward perfectiou.

Falls, 52 b 2, 53 a 1:
For me thought it was better to abide
on her goodnes than thyng reherce in dede
which might resowne again her womahede.

Notes: Poem II. Page 19, lines 82–93.
p. 19, l. 94. starf] This verb had not at that time the narrow meaning of 'to die by hunger,' but the general sense which the German 'sterben' has still. M. P. 32:

In hope that he shall sterue withynne a while.

Compare also Skeat, Chaucer, i, v, 420:

Do what hir list, to do me live or sterue.

See also note to l. 183.


l. 103. Compare M. P. 122:

Lyft up the iecn of your advertence.

Ibid. 198:

Man! left up thyne eye to the hevene,
And pray the Lord, which is eternal!

Ibid. 209:

For which, ye lordys, left up yoer eyeen blynde!

Ibid. 259:

Behoold, O man, left up thyne eye and see,
What mortal peyne I suffryd for thy trespace.

Pilgr. 5317, 5318:

Off thyse fygyre that I ha told;
Left vp thyne eyeén & be-hold.

Ibid. 6241, 6242:

Left vp thyne Eye, be-hold & se,
And tak good heed now vn-to me!

Hoccleve (E. E. T. S., E. S. 61), p. 210, l. 869:

Lyft vp thyne yen / looke abonte & see.

Anglia, vii (1884), Anzeiger, p. 86, l. 51:

Lyfte up your hertly eye, behold and se.

Similarly Falls, 124 a 2:

See with the yen of your advertence.

Compare in our poem l. 177.

l. 106. Sle] See note to c. l. 90.

ll. 110, 111, list] See note to c. l. 9.

p. 20, l. 112, theyr] refers to 'mannes,' l. 110, which must be taken as a collective noun. Compare C. Alphonso Smith, A note on the concord of collectives and indefinites in English in Anglia xxiii (1901), p. 242 ff. The reverse case takes place l. 147 'his'; see note to this line.

l. 115. Rose] Here and ll. 118, 120 Lydgate compares the wounds of Christ with roses; this idea may be borrowed from Bernardus Claravallensis. In his Liber de Passione Domini we find, chap. 41, the following passage:


Compare M. P. 26:

It was the rose of the blody felde;
Rose of Ihericho that grue in Bedlem:
The fyve rosis portraid in the shelfe,
Splaid in the baner at Iherusalem.
Notes: Poem II. Page 20, lines 117–133.

The sonne was clips and dirke in every reyne,
Whan Crist Ihesu five wellys list uncloose,
Toward Paradise, callid the reede stremè,
Of whos five wounedes prynte in your herte a rose.

p. 20, l. 117. [go or ride] Compare Ellis, E. E. P. i, p. 375, and Kittredge in Studies and Notes in Philology and Literature (Harvard University), 1, Boston, 1892, p. 17, No. 4.
M. P. 223: In lounde wheres'e thow goo or ryde.
E. E. T. S. 71, p. 392:
for in what place / I go or ryde.

(Lydgate’s Venus-Mass, Fairfax, 16, f. 315 a.)
Add Skeat, Chaucer, i, xxii, 19:
Sith I, thunworthiest that may ryde or go.
Wülcker, Altenenglisches Lesebuch (1874), ii, 6, p. 8, l. 4:
We been assureth, whereso we ride or goon.

l. 127. [to-Rent] See note to c. l. 256.
Kk. i, fol. 195 a:
To fynde ḷy salue // my filesche was al to-rent.
M. P. 261:
Behold my boody with betyng al to-rent.
l. 129. [al the bloode] Compare M. P. 25:
To paye our rammsonm his blood he did sheede;
Nat a smal part, but al he did out bleede.
Kk. i, fol. 194 a:
Pale & dedely // whan al my [i.e. Christ] bloode was looste.
Ibid, fol. 195 a:
Bood in ḷe ffylde // tyl al my bloode was spente.
Ibid. fol. 197 a:
My bloode al spent / by distyllacyon.

Yorkshire Writers, Rolle of Hampole, ii, p. 10, ll. 41–44:
Swete Ihesu, lorde gode,
For me þou scheddist al þi blode,
Out of þi hert ran a floode
þi modir it saw with drery mode.

Unfortunately, I have not been able to find out the origin of this fancy; the Holy Scripture e.g. nowhere tells us that Christ lost all His blood. Compare l. 171.
l. 133. [Isaye] One of Dr. Schick’s splendid conjectures, for which I am deeply indebted to him. It makes not only the construction and sense entirely clear, but is also justified by the metre, as we get a good rhyme by this emendation. That Lydgate pronounced this name Isai-ye also in other places, is proved by the following quotations.
Steele, Secrees, 370, 371:
Plente of language / with hooly Isaye,
And lamentaciouws / expert in Ieremye.
Pilgr. 3853, 3854:
Lych as wryteth Ysaye,
And in hys book doth specefye.
Ibid. 7005, 7006:
A scripture off ysaye
Remembryd in hys prophesye.

Compare in our poem l. 148.
Compare also Percy Society, 28: Poems of William de Shoreham, ed. by T. Wright, p. 133:

Thou ert Emaus, the ryche castel,
Thar resteth alle werye;
Ine the restede Emanuel,
Of wany speketh Ysaye.

_Hoccleve_ (E. E. T. S., E. S. 72), p. 98, ll. 2708, 2709:

As vnto vs wyttenesseth ysaye,—
He shal in heuen dwelle, & sitten hye.

_Ibid._ p. 162, ll. 4500, 4501:

To suë, studien men, seith Ysaye,
And sche þe thraldom is of Manmetrye.

It occurs in Skeat, Chaucer, iii, p. 16, l. 514:

That Isaye, ne Seipionn,

where in some MSS. the reading 'Isaye' has been corrupted to 'I saye,' as in our MSS.

Compare also _M. P._ 98:

This I saye in token of plente,
A branche of vynes most gracious and meete,
At a grete fest hym thought he dide se.

The reverse case we find York Plays, ed. by Lucy Toulmin Smith, Oxford, 1885, p. 268, l. 375:

Prophete ysaie to be oute of debate.

This line was emended by Holt Hansen, Anglia, 21 (1899), p. 448, as follows:

Prophete l y saie to þe oute of debate.

p. 20, l. 135. Bosra] Compare Degenhart, Hors, note to l. 317. Add the following quotation, _Kk._ 1, fol. 198 a:

Royal banerys / vnrolled of the kyng,
Towarde his Batayle, in Bosra steyned Reed.

See also Anglia, 15 (1893), p. 199, note to ll. 443, 448.

ll. 137, 138. This is] = 'This'; compare Schlick, _T. G._ , note to l. 496;

*tu Brink, § 271; Falls, 213 b 1:

This is very sooth, where is division.

_Pilgr._ 2064, 2065:

With-ontë me, thys no lesyng,
Ye shal ha no conclusyon.

_M. P._ 240:

Or I passe hens, this hoolly myn entent,
To make Ihesu to be cheef surveyour.

_Rom. of the R._ 3547, 3548:

To stonde forth in such duresse,
This crueltie and wikkednesse.

_Ibid._ 6056, 6057:

With Abstinence, his dere leman ;
This our accord and our wil now.

_Chaucer's Dream_, ed. R. Morris, 208:

'Madame,' (quod I) 'this all and some.

Morrill, _Speenham_, 149, 150:

pis wonder of many sinful men,
Dat pinkep it were muche for hem.
Notes: Poem II. Pages 20, 21, lines 139-159. 63

p. 20. l. 139. consistorye] = the συνέδριον of the Jews. Matt. xxvi, 59:

Of δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὄλον ἐξῆτων ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ.

Kk. i, fol. 195 a:

Stooed a-flore Beschope / per flonde I no respyte
Smytten bi per mynystris / in be consistorie.

p. 21, l. 141. stoole] Compare the following lines from Lydgate's Vertue of the Masse, MS, Harl. 2251, fol. 181:
The stole also strechryng on lengthe
Is of doctours saithe the angels doctrayne,
Amonge heretiks to stonde in strenthe
Fro cristes lawe: neiuer to decline.

(Quoted from E. E. T. S. 71, p. 167.)

l. 144. can] See note to c. l. 54.
l. 145. delude] Schleich, Fabula, 581, and note to this word, p. 83.
l. 147. Makyng his fynaunce] = recompense, Falls, 70 b 1:
For no power whan al that wer doo
thou shouldest fayle to make thy finance
Both destitute of good and of substance.

Triggs, Assembly, 1241, 1242:

.... & then shalt thou know
What shalte thy fynance; ....

See also note to these lines. Similarly, Kk. i, fol. 194 b:
To make asseth // for thi transgression.

Compare Mätzner and Stratmann.

first his] refers to 'mankynd,' l. 146 = 'fynance for them.' Compare
note to l. 112.

st. 22. Compare the following short poem from Political, Religious,
and Love Poems, ed. by F. J. Furnivall (E. E. T. S. 15), p. 231:

Wat is he pis yat comet so brith
Wit blodi clopes al be-dith?
respondentes superiores dixerunt
"He is bope god and man;
swlc ne sawe neuer na.n.
for adamas siane he suffrede ded.
& pefer is his robe so red."}

l. 148. Isaye] See note to l. 133.

renomed] M. P. 47: Famous poetis of anyquyté,
In Greece and Troye renomed of prudence.

Falls, 20 a 1: so renomed in actes marciall.
Ibid. 32 a 1: Ful renomed in armes and science.
Ibid. 33 b 2: most renomed of riches and treasures.
Ibid. 89 a 2: So renomed, so famous in manhled.
Pilgr. 5965: So renomyd & flouryng in glorye.

l. 152. quayers] I could not find out anything about this word; perhaps
it is corrupted for 'grapes'? Compare Yorkshire Writers, Rolle of Ham-
pole, ii, p. 50, l. 3, f. h.:
for as po pressure presses po grapis ...

l. 153. With regard to the metre, we prefer the reading of A., and omit
the article between 'and' and 'white.'

ll. 156, 158. gan] See note to c. l. 54.
l. 158. it] See note to l. 7.
l. 159. passyng grete] Very common in Lydgate's writings: M. P. 7,
Notes: Poem II. Pages 21, 22, lines 161–186.

185, 187, 217, 244, 245, etc.; S. of Thebes, 359 b 2, 362 a 1, 369 a 2; 
Fauls, 
26 b 1, 198 a 1, 2.

"p. 21, l. 161. Journey] i.e. his death. Compare Hoccleve (E. E. T. S.,
E. S. 72), p. 1. ll. 1, 2:
Honoured be thun, blissfull lord a-bove,
That vowchidsaffe this iourney to take.

ll. 162–165. Kk. i, fol. 196 a:
A swerde of sorewe // schoolde perce to te herte
Off my Moder // put called is marie
Stoode with Seynt Iohn // swouned at Caluarie
Vnder my Croose // for feblenes fyll downe.

M. P. 202: See my disciplis how they ha me forsake,
And fro me fled almoost everychon,
See how thei sleepte and list nat with me wake,
Of mortal dreed they left me al allon,
Except my moodir and my cosyn Seynt Iohn,
My deth compleynyng in moost doolful wise,
See fro my cros they wolde nevir gon.

l. 166. tee] 'rend,' as both the MSS. read here, and 'wend,' the reading
of A. in l. 165 instead of 'flee,' are evidently corrections of the scribes,
whereas the original MS. had, no doubt, pure rhymes. Our alteration into
'tee,' O.E. 'tēn,' is surely justified.

p. 22, l. 170. disconsolate] To the quotations in Stratmann-Bradley,
Mätzner, and Schleich, Fabula (l. 550), add:

M. P. 205: Reste and refuge to folk disconsolat.
Voss Gy. 9, fol. 67 a:
Folk disconsolat to beren vp & conforth.

Steele, Secretes, 390:
Disconsolat / in trybulacyoun.

Rom. of the R. 3168, 3169:
And I al sole, disconsolate,
Was left aloon in peyne and thought.

l. 171. al my bloode] See note to l. 129.

l. 172. never none] See note to ll. 52, 53.

l. 177. See note to l. 103.

l. 179. M. P. 48:
Modyr of Ihesu, myrour of chastyte,
In woord nor thought that nevev dyd offence.

l. 183, surfe] A similar case to 'starf,' l. 94, note. This word had, in
Lydgate's time, not yet the restricted meaning of the modern 'surfeit' =
'excess in eating or drinking,' but means simply: 'excess,' then 'sin.'
Compare e.g. M. P. 145, 150, 163, 174, etc.

l. 185. appalle] M. P. 241:
Lust appallyd, th'experience is cowthe.

Ibid. 244:
Shul nevir discreseon nor appalle.

Skeat, Chancer, vii, x, 46:
Licour ayecin languor, palld that may not be.

Ibid, vii, xxii, 15:
Meule un : in herte, which never shal apal.

l. 186, als blyve] See note to e. l. 219. I cite here some few of the
hundreds of occurrences of these words.

M. P. 149: Most repentaunt for-sook the world as blyve.
Flour of Curtesye, 248 b 2:
Of her, that I shal to you as blyne.

S. of Thebes (Skeat), 1173:
Heem euerychoon, Tydeus, as blyve

Pilgr. 5763: Par caas thow founde ther-in as blyne.

Falls, 63 a 1: he bad his squier take his sweorde as blyve.

Skeat, Chaucer, i, iii, 248:
And here on warde, right now, as blyve.

Ibid. 1277: As helpe me god, I was as blyve.

R. of the Rose, 706, 707:
And of that gardin eek as blyve
1 wol you tellen after this.

Ibid. 992: But though I telle not as blyve.

Ibid. 2799: Than Swete-Thought shal come, as blyve.

Skeat, Chaucer, vii, xxiv, 161, 404, 1441.

In our poem compare ll. 308, 371.

Hoccleve (E. E. T. S., E. S. 72), p. xl, l. 125:
Come of, come [of], and slee me here, as blyff.

Ibid. p. 2, l. 36:
For right as blyvë ran it in my thought.

Ibid. p. 19, ll. 503, 504:
But I suppose he schal resorte as blyne,
flor verray needé wol vs ther-to dryne.

Ibid. ll. 608, 1265, 1411, 1710, 1830, 2281, 2681, 2858, 3038, 3106, 3239, 3260, 3277, 3290, 4412, 4668, 4878.

Ibid. (E. E. T. S., E. S. 61), p. 4, l. 125; p. 117, l. 204; p. 145, l. 142; p. 152, l. 339; p. 153, l. 385; p. 156, l. 461; p. 167, l. 761; p. 202, l. 653; p. 219, l. 109; p. 221, l. 162; p. 223, l. 210; p. 239, l. 661.

Confessio Amantis (E. E. T. S., E. S. 81, 82), iv, 1854; v, 3318, 3520; viii, 1140.

p. 22, l. 194. Falls, 74 a 2:
My spousaile broke & my good[e] name
for ever disclaundred that whilom shone full shene.

p. 23, l. 201. Falls, 91 b 2:
Their pyonant poyson is so penetrable.

l. 214. Rom. of the R. 4081–4083:
Lever I hadde, with swordis tweyne
Thurgh-ont myn herte, in every veyne
Perced to be... . . .

l. 224. Triacle] Compare Triggs, Assembly, note to l. 12. We add the following quotations: Schleich, Fabula, 446, 447 (see also p. 146):
His freend to hym abrochyd hath the tone
Of freendly triacle; ... . . .

Falls, 87 b 2: that men with sufferance tempre their triacle.

Pilgr. 67, 68: A-geyne whas stroke, helpeth no medycyne,
Salue, tryacle / but grace only dyvye.

Ibid. 7719: No tryacle may the venym saue.

Kh. i, fol. 196 b:
My blood / beste triacle / for by transegression.

Skeat, Chaucer, iv, C. T., C. 314:
By corpus bones! but I have triacle.

NIGHTINGALE.
Notes: Poem II. Page 23, line 225.

Chaucer's Dream, ed. by R. Morris, 1901, 1902:
And said, it was some great miracle,
Or medicine fine more than triacle.

11/30/2: Who of thys wormes shall be byten
He must have triacle;
Yf not that, he shall deye.

31/38: And a triacle boxe.
Ayenbite, ed. by R. Morris (E. E. T. S. 23), p. 16, 17:
Vor-zocherche he is in great peril / to huan / alle triacle / went in to
menynm.
Ibid. p. 144: Pet is proprylehe a dyau / and a triacle a-ye alle
knaednesse.

Percy Society, iv (1842): Specimens of Lyric Poetry, edited by
Thomas Wright, p. 9:
Tryacle, tresbien tryée,
n'est poynt si fyn en sa termyne.

p. 26: Mage he is ant mendrake, th[r]ouk miht of the mone,
Trewe triacle y-told with tonges in trone.

Hoccleve (E. E. T. S., E. S. 61), p. 70, ll. 109, 110:
Torne the crois to me, noble Princesse,
Which vn-to enery soor is the triacle!

Ibid. p. 113, l. 93:
sythen of myne hele / he gave me triacle.

118, No. 20, ll. 25, 26:
..... . . . with furious rage,
Qnhilk may no balne, nor tryacle assuage,
Ibid. p. 273, No. 55, ll. 87, 88:
Gif that the tryackill cum nocht tyt
To swage the swalme of my dispyt!

William of Palerne (ed. by Skeat, E. E. T. S., E. S. 1), p. 183, ll. 197,
198:
Der sprong neuer Spicerie · so special in erçe,
Ne triacle in his taste · so tric is too knowe.

Manipulus vocabulorum (E. E. T. S. 27, ed. Wheatley), col. 53, l. 44, and
col. 205, l. 27.
Skeat, P. P., B. i, 146 ; v. 50 ; R. ii, 151 ; C. ii, 147 (and note to this
line, p. 37). Compare also the quotations in the Century Dictionary and
Coleridge's Dictionary.

About the '1' in 'triacle' compare La Chanson de Roland, ed. p. Gautier
(Tours, 1894), p. 459, note to 'Bascle,' l. 3474.
p. 23, l. 225 ff. Compare the following lines from Lydgate's Testament:
M. P. 263:
Ageyn thy pryde, behold my grete nekkesse!
Geyn thyne enviye, behold my charité!
Geyn thy lecherye, behold my chaast clennesse!
Geyn thy covetise, behold my poverté!

Raymonard, Chose des poésies originelles des troubadours, ii, Paris, 1817.
p. 35 (= Boëce, ll. 216-224):
Cel's es la schala? de que sun li degra?
Fait sun d'almosna e fé e caritat,
Notes: Poem II. Page 24, lines 232-241.

Contra felicia sunt faite de gran bontat,
Contra perjuria de bona seelat,
Contra avaricia sunt faite de largetat,
Contra tristitia sunt faite d’alegretat,
Contra menzonga sunt faite de veritat,
Contra inxuria sunt faite de castitat,
Contra superbia sunt faite d’umilitat.

And Skeat, Chaucer, iv, Parson’s Tale, §§ 23-83.

p. 24, l. 232. Here the words of Christ, who speaks always in the first person, seem to be finished and the song of the bird goes on.

1. 234. [streyght out as a lyne] Very common expression in Lydgate.

It occurs M. P. 17:

From ether parte righte as eny lyne.

Ibid. 234: Whos blood doun ran rihte as any lyne.

Ibid. 248: Lat thy grace leede me rihte as lyne.

Pilgr. 1705: The myddys ryht as any lyne.

Ibid. 3237: Shope hym Ryght as any lyne.

Ibid. 4911: Hih a-loffe, ryht as lyne.

Falls, 31 a 1: to folow his steppes right as any lyne.

S. of Thebes, 378 a 1:

And with the soile, made plain as any line.

S. of Thebes (Skeat), 1121:

Mid of his waye, ri^t as any lyne.

Voss. Gg. 9, fol. 76 a:

And off the font riht vp as a lyne.

Margarete, 228:

Whos blode ran doun right as eny lyne.

Also Skeat, Chaucer, vii, xx, 29:

In which were okës grete, streight as a lyne.

Ibid. vii, xxiv, 137:

Sherp and persing, smale, and streight as lyne.

Ibid. vii, xxiv, 785:

Her nose directed streight, and even as lyne.

Kingis Quair, st. 151, l. 4:

1 take my leve — als straught as ony lyne.

Hoccleve (E. E. T. S., E. S. 72), p. 113, l. 3134:

Thidir wil I goo, streght as any lyne.

Ibid. (E. E. T. S., E. S. 61), p. 204, l. 692:

To purgatorie y shal as streight as lyne.

1. 235. Similarly Thomas Wright, Specimens of Lyric Poetry, Percy Society, iv (1842), p. 70:

Jesu, of love soth tocknynge,
Thin armes spredeth to mankynde.

1. 237. list] See note to c. l. 9.

l. 241. bounteuous] Schick, T. G. 1384:

Prayeng to hir pat is so bounteou[us].

Schleich, Fabula, 3 (see also p. 75):

Nat onoly riche, but bounteous and kynde.

Voss. Gg. 9, fol. 71 a:

Pleynly reportyng bontivous lergesse.

Skeat, Chaucer, vii, xxiv, 414, 415:

But think that she, so bounteous and fair,
Coud not be fals: . . . .
Hoccleve (E. E. T. S., E. S. 72), p. xlii, l. 32:  
Of thi ful bounteuous benevolence.

Herrig's *Archiv d. Studium der neueren Sprachen*, 107, p. 51, l. 8 f. b.:  
o bounteuous lady semenygne off face.

Malory, *Morte d'Arthur*, ed. by Sommer, London, 1889/91, i, p. 733,  
ll. 6-8:  
she hath ben . . . the moost bounteuous lady of her yeftes . . .  
(Taken from Halliwell’s Dictionary).

p. 24, l. 245. seriously] Compare Skeat, *Chaucer*, v, note to C. T., B. 185, and vi, p. 42, and the following quotations:  
*M. P*. 28:  
Remembre wele on olde January,  
Whiche maister Chauuerces ful seriously descryvethe.

Steele, *Secrees*, 352:  
And I shulde / Reherse hem Ceryously.

Degenhart, *Hors*, 265, 266:  
... ye shall it find in dede,  
Ceriously who list the story rede.

*Falls*, 73 b 1:  
Wytte her compleytnt in order ceriously.

*Ibid.* 84 a 1:  
But seriously this matter to conneyey  
how he was made Duke and gouernour.

*Ibid.* 201 b 1:  
And cerieously he telleth here the guyse.

But seteth them in order seriosly:  
Ginneth at Adam and endeth at king John,  
Their aventures reherseth by and by.

*S. of Thebes*, 357 b 2:  
Not tellyng here, how the line ran  
Fro kynge to kynge, by succession  
Conyeyng donne, by stocke of Amphion  
Ceriously by line, . . .

*Pilgr.* 8625, 8626:  
Now haue I told the, by & by,  
Off thys stony seryously.

G. W. (Robinson), 281 (Voss. Gy. 9, fol. 23 a):  
He tolde the kynge in ordre seriosly.

G. W. (Zupitza), 39, 1:  
They told hym firste in ordre ceryously.

Also in *George Ashby's Poems*, ed. by Mary Bateson (E. E. T. S., E. S. 76), p. 11, ll. 312, 313:  
To kepe pacience thereyn ioyously,  
Redyng thys tretys forth ceryously.

*State Papers*, i, 299 (taken from Halliwell’s Dictionary, also found in the Century Dictionary):  
Thus proceding to the letters, to shewe your Grace summarily, for rehersing everything seriosly, I shal over long molest your Grace.

l. 246. Similarly *Pilgr.* 4617, 4618:  
To swych, he gaff hem alderlast  
Hys owne boody for cheff repast.

Degenhart, *Hors*, 319:  
That yaf his body to man in form of brede.

Compare ll. 246 ff. in our poem to ‘The testament off Cryst Ihesu,’  
*Pilgr.* 4773 ff.

1 Cerowensy St.
Notes: Poem II. Pages 24, 25, lines 247-273.

p. 24, l. 247. Restoratif] Falls, 83 a 1:
Restoratives and eke confections.

Giles, 90: Lyst ordayne, for a restoratyf.
M. P. 146: Best restoratif next Cristes passioun.
Ibid. 38: Telle me alle thre, and a confortatife
And remedye I shall make, up my life.

Besides, there occur in the M. P. the following similarly-formed words: 49 confortatyf, 50 laxatif, 136 prerogatif, 168 preparatif, 196 mytigatif, etc.

Compare also Skeat, Chaucer, vii, x, 72:
Of confessours also richest donatyf.
Ibid. 74:
Afore al women having prerogatyf.

Gower likewise uses the word, Confessio Amentis (E. E. T. S. 82), vi, 859.

l. 248, maunde] = the Lord's Supper; compare Matzner, Skeat, P. P., note to B. xvi, 140, p. 379, and Encyclopaedia Britannica, xv, p. 635; Pilgr. 4613:
The Grete Thursday at hys maunde.

A tabulle þer ys þut men mey se
That cryste made on his monde,
On shereþordsel when he breke brede
By-fore þe tyme þat he was dede.

l. 251. lavendere] I am not certain about the meaning of this word. The New English Dictionary gives the definition: 'a man who washes clothes, a washerman,' and quotes from Househ. Ord. 1483 (1790), 85. Of the which soape the seyd clere spicers shalde take allowance in his dayly dockette by the recorde of the seide yeoman lavender. In all other cases I found cited in dictionaries (also in the interesting paper by G. Ph. Krapp in the Modern Language Notes, 1902, vol. xvi, No. 4, col. 204-206) the word denotes women. Of course we can translate it here as 'a man who washes linen,' then the meaning would be: Christ, with His blood, has cleared us from our sins. The passage, however, would also suggest the meaning 'expedient for washing,' which would be somewhat better, but unfortunately is not proved by any quotation.

Compare Prudentius, Cathemerinon, ix, 85-87:
O novum caede stupenda vulneris miraculum!
Hinc eroris fluxit unda, lympha parte ex altera:
Lymphama ne pes dat lavacrum, tum corona ex sanguine est.

ll. 253, 254. This is not in accordance with the narration of the Gospel, according to which the soldiers raffled for it.

ll. 257, 258. Anacoluthon. First 'his moder' is object, then Lydgate corrects himself and supplies it by 'the kepyng of hir.'
p. 25, l. 261. hym] See note to l. 7.

l. 271. Yorkshire Writers, Rolle of Hampole, ii, p. 103, ll. 15, 16 f. a.:
from the toppe of his heed to the sole of his foot
hole skynn they lefte none.

l. 273. G. W. (Robinson), 365:
That streme of blode gan be his sydes rayle.

Kh. i, 196 b:
My blody woundes / downe raylyng be þe tree.
Notes: Poem II. Page 25, lines 280–289.

M. P. 262: See blood and watter, by merciful plente,
Rayle by my sides which auhte I nouhe suffise.

Ibid. 263: Attween too theevys nayled to a tre,
Railed with reed blood, they list me so disguyse.

I. 25, l. 280. Schick, T. G. l. 466 (and note):
To al þe goddesse abone celestial.

Krausser, Complaint, l. 625:
That al the court above celestial.

I. 282. Compare Falls, 63 b i:
Where that vertue and hygh discrecion,
auoyde haue from them al wilfulnes.

G. W. (Robinson), l. 241:
Froyme the to avoyde all despheyre & drede.

Steele, Secrees, l. 664:
Grant first our kyng / tavoyde from hym slouth.

I. 284. myrrour] Very common in figurative sense; see Schick, T. G.,
note to l. 294, and Schleich, Fabula, 384, 451, 665, and note to these
lines on p. 114, where many quotations are found. I noticed it also,
M. P. 93, 122, 126, 256; Falls, 2 a 2, 32 b 2; S. of Thebes, 361 a 1, 369 a 1;
Pilgr. 7742; Steele, Secrees, 1457. Also Skete, Chaucer, vii, v, 179, xvii,
457; iv, C. T., B. 166; i, iii, 974. See also Hoccleve (E. E. T. S., E. S. 72),
nl. 3202, 5328; ibid. (E. E. T. S., E. S. 61), p. 13, l. 160; and Morrill,
Speculum, note to l. 505; Holland’s Bake of the Houlate, ed. by A.
Diebler, l. 970.


I. 287. Carectes] Similarly Pilgr. 4844, 4845:
My wondys I gene hem alle fyve ;
The grete carectys, brood & Reede.

S. of Thebes, 360 b 1:
Ere he was ware, Locasta gan beholde
The carectes of his wouned old,

I. 289. banner] Similarly Kk. i, fol. 194 b:
The seald ladder // vp to þe Crosse streechyng
With vertuous Baner // putte flyndes to þe fllyght.

Ibid. fol. 195 a:
A standart splayede // þy lord slayne in þat fygt.

Ibid. fol. 198 a:
Royal banerys / vnrolled of the kyng
Towarde his Batayle in Bosra steyned Reede.

M. P. 61:
Behold the banner, victorious and royal!
Cristes crosse, a standard of most peyse.

Ibid. 143:
The crucifix their baner was in deede.

Life of our Lady, ix (from Warton-Halitt, iii, p. 60):
Whan he of purple did his baner sprede
On Calvarye abroad upon the rode,
To save manyaknde.

S. Edmund, ii, 726:
Of Cristis cros I sette up my baner.

In our poem it occurs again l. 316. This idea may have been sug-
gested to the poet by Prudentius, Catherenon, ix, 82–84:
Solve vocem mens sonoram, solue linguam mobilam,
Die tropaeum passionis, die triumphalem crucem,
Pange vexillum, notatis quod refulget frontibus.
Notes: Poem II. Page 26, lines 296–310. 71

l. 207. Here the tree seen by Daniel in his vision is explained to be the
cross of our Saviour; there occurs another interpretation in the Parson’s
Tale, Skeat, Chaucer, iv, C. T. i, 126:
This tree (i.e. ‘Penitence, that may be lykned un-to a tree,’ ibid. 112)
sangh the prophecte Daniel in spirit, up-on the avision of the king
Nabugodonosor, when he conseiled him to do peniteunce.
l. 302. asceneyon] This reading of A. is preferable.
l. 305. his] i.e. Christ’s blood, though there is no regular reference.
l. 308. Saul] Probably dissyllabic: Sa-ul; compare l. 318, ‘Ta-ü,’ and
l. 327, ‘Mo-y-ses.’ In the Falls, 61 a 1–63 b 2, where Saul’s history is told,
his name occurs frequently, and among all these quotations I did not
find any line where it was not possible to read ‘Saul’ as a dissyllabic,
but in the following three it must be read as a dissyllabic word:
61 a 1: space of three dayes Saul had them sought.
62 a 2: Thus day by day Saul wayes sought.
63 b 2: Contrariously Saul was put downe.

Confessio Amantis (E. E. T. S., E. S. 81, 82) always uses this name as
a dissyllabic, as the following quotations will show:
iv, l. 1935: Of king Saul also I finde.
iv, l. 1940: The king Saul him axeth red.
vi, l. 2384: Saul, which was of Juys king.
vi, l. 3821: Be Samuel to Saul bad.
vi, l. 3827: That Saul hath him desconfit.
vi, l. 3830: Bot Saul let it overgon,
vi, l. 3834: King Saul soffreth him to live.

l. 310. Moyses] Here again, as l. 308, 318, arises the question whether, in
Lydgate, this name is to be pronounced as two or three syllables.
Without doubt poets used their licence of making it three or two as suited their
convenience. In this very line we have an indisputable example that
it is to be pronounced ‘Moy-ses.’ But, let us take the Pilgr., where the
name of the great prophet occurs very often, and we find that, here
again, we may always pronounce ‘Mo-y-ses,’ as in ll. 1394, 1473, 1653,
1892, 1899, 1972, 2247, 2269, 2283, 2329, 2831, 3014, 3577, 3908, 3979,
4566, 5056, 5092, 5098, 5193, 5228, 6174, etc., but there are also three
lines where it is absolutely necessary to divide the name into three
syllables:
1892: Hoom to Moyses ageyn.
1898: Kam a-dome to Moyses.
3236: That the hornyd Moyses.

M. P. 96 probably Moyses:
This noble duk, this prudent Moyses.

Chaucer, in all the lines cited by Skeat in the Glossary to his edition,
reads ‘Mo-y-ses.’ But Gower, Skeat, Chaucer, vii, iv, 187:
For Crist is more than was Moyses.

Confessio Amantis (E. E. T. S., E. S. 81), p. 13, l. 306:
Of Moises upon the See.

Ibid. p. 447, l. 1656:
Til god let sende Moises.

Ibid. p. 448, l. 1682:
To Moises, that hem withdrawe.

Ibid. (E. E. T. S., E. S. 82), p. 138, l. 6967:
Upon the lawe of Moises.
Notes: Poem II. Page 26, lines 315-319.

Ibid. p. 196, l. 1092:
Of Moises on Erthe hieres.

Ibid. p. 272, l. 1475:
That finde I noght; and Moises.

Ibid. p. 316, l. 3054:
Unto thebrens was Moises.

A dissyllable ‘Moises’ I found only:
ibid. (E. E. T. S., E. S. 81), p. 319, l. 648:
As Moises thurgh his enchanting.

In l. 327 of our poem we have to read Mo-y-ses.

p. 26, l. 315. serpentyne] See Degenhart, Hors, 313 (and note to this line):
Which wessh awey al venin serpentine.

Steele, Secrees, 673:
Whysperyng tonges / of taast moost serpentyn.

Falls, 86 b 1:
Women that age farced were nor horned.
Nor their tailes were not serpentine.

Ibid. 91 b 2:
So depe freteth their serpentine langage.

Hoedere (E. E. T. S., E. S. 61), p. 236, ll. 572, 573:
In which this serpentyn woman was / shee
That had him terved with false deceitis.

l. 316. banner] See note to l. 289.

vertu] has here the same meaning as Skeat, Chauier, iv, C. T., A. 4:
Of which vertu engendred is the flour.

Similarly Schleich, Fabula, 330, 331:
For, whan nature of vertu regitiff
Thoruh malencolye is pressyd and bor down.

M. P. 16:
Wiche have vertu to curen alle langueres.

Falls, 1 b 2: Which [i. e. the tree of life] vertue had ageinst al maladie.

Compare Thomas Wright, Specimens of Lyric Poetry, Percy Society, iv (1841), p. 3:
Dyamaund ne autre pierre
ne sonst si fyn en lar vertu.

Compare c. l. 22.

signe and token] M. P. 238:
Tokne and signe of eternal brihtenesse.

l. 318. Tau] Compare notes to ll. 308 and 310, and the following quotations:

Pilgr. 1387:
A sygne of Tav wych ther stood.

ibid. 1405, 1406:
Wych, with the sygne of gret vertu
Markyde manye with Tav.

Ibid. 1483:
For the tav T, taken hed.

See also E. E. T. S. 71, p. 206, note 7; Gattinger, pp. 42 and 44; Pest-
blätter des xv. Jahrhunderts, herausgeben von Paul Heitz, mit einlei-
tendem Text von W. L. Schreiber. Strassburg, 1901; and Biblia sacra
vulgate editionis. Recognita cum Augustini Arula. Ratisbonae, Rome
et Neo Eboraci, 1901, ii, p. 867, note 6.—The reading of A., ‘chayne,’ is
unintelligible.

l. 319. Ezechiel] read E-ze-chi-el, as e. g. M. P. 214:
This is the fowle whiche Ezechiel,
In his avision, saugh ful yoore agon,
He saugh foure bestis tornyng on a whele,
or *Pilgr*. 1403:
Ezechyel, who lyst to look.

p. 26, l. 320. Skeat, *Chaucer*, vii, x, 140:
And of our manhode trewe tabernacle!

*M. P.* 10:
A tabernacle surmontyng of beauté.

Again: 11, 12.
p. 27, l. 324. hir wrath} = the wrath of God against her, *i. e.* mankind.
Similarly Skeat, *Chaucer*, iii. *L. o. g. W.* l. 2365:
How she was served for her suster love;
her suster love = love for her sister.

l. 325. Compare Prudentius, *Cathemerinon*, ed. Th. Obbarius (1845), v, 93–96:

Instar fellis aqua tristifico in lacu
Fit ligni venia mel velut Atticum:
Lignum est, quo sapiunt aspera dulcius,
Nam praefixa cruci spes hominum viget.

II. 327–329. *Pilgr*. 1653–1658:
Thys was that holy Moyses
That ladde al Israel in pees
Myddys thorgh the largé see;
And with hys yerde, thys was he
That passede the floodys range,
And made hem have good passage.

l. 327. Moyses] See note to l. 310.
l. 330. To insert 'with' before the relative pronoun seems to be the best solution of the difficulties presented by this line. The close repetition of the preposition 'with' in the original MS. may very easily have induced the scribe to omit one of them.

For another religious interpretation of the five stones of David, compare *Pilgr*. 8423 ff.
l. 332. gau] See note to c. l. 54.
l. 338. showres] applied to the passion of Christ occurs Herrig's *Archiv für das Studium der neueren Sprachen*, 106, p. 62:
but blessed be thatoure
but he suffird that sharpe shoure.


. . . O pastor principall,
Which for my love suffridest dethes showre.

(Also in T(homas) W(right), *Specimens of Old Christmas Carols*, Percy Society, iv (1841), p. 28.)

Compare George Askby's Poems, ed. by Mary Bateson (E. E. T. S., E. S. 76), p. 8, ll. 241, 242:

Of holy vyrgyns, and seynt Iohũ Baptist?
That here in thys lyfe suffred many shours.

*Hoccleve* (E. E. T. S., E. S. 72), p. xliii, ll. 207, 208:
thei to the dedes showre
have put him [*i. e. Christ*].

*Ibid.* p. 142, l. 3939:

Hym leuere is to suffre dethēs shour.

l. 344. Even and morwe] Such formulas often occur in Lydgate;
compare M. P. 25:

The aureat dytees, that he rade and songe,
Of Omerus in Greece, both North and South?

_Ibid._ 226:  Noone the lyke by est ny west.

Schick, _T. G._, 1147, 1148:

_Hou he shal bene, boþ at cue & morov,
Ful diligent to don his observaunce._

_Falls, 3 a 2:_ And in this world both at cue and morowe.

*S. of Thebes*, 369 a 1:

_Fare wel lordship, both morowe and cue._

*Ibid._, 377 b 1:

_But yet alas, bothe enene and morowe._

_Manning at Herford [Anglia], 22 (1899)], p. 368, l. 27:

_Leorne þe traaes, boþe at even and morowe._

*Aesop* (Sauerstein), vii, 74:

_Pursweth the pore, both est and sowth._

Also _Sir Gowther_, ed. Breul, 295 (and note):

_Wher ser þou travellys be northe or sowth._

and Percy Society, iv, i, pp. 53, 59.

*Voss. Gy._ 9, fol. 40 b:

_That this lyff her is but a pilgrymage._

*M. P._ 101, 122, 123, 178, 198, 239, 252, 264, our life is compared to a

*‘pilgrimage’*; besides _Ibid._ 122:

_How this world is a thurghfare ful of woo._

*Ibid._:

_In this world here is none abidyng place._

Compare also Flügel in _Anglia_, 23 (1901), p. 216 f.

*Voss. Gy._ 9, fol. 40 b:

_That this lyff her is but a pilgrymage._

Compare Introduction, § 5 a.

_P. 28, l. 351. [pat] We here follow A., because it betters the metre._

_Escape_ is cited by their Latin names:

*P. 49 and note 1.*_ 

_Escape_ is cited by their Latin names:

*P. 49 and note 1._ 

_Society, iv, 263 b 1:

_And to the Temple, the right[e] wyre he toke._

*Ibid._, 365 a 1:

Into the hull, the right[e] waiie he toke.

*Pilgr. 74:_ And that folk may the Ryhté wéye se.

_G. W._ (Robinson), 304:

_With other pounre the ryght[e] wyre he toke._

_Compare Introduction, § 6, and Koeppel, De casibus virorum illustrium._

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_Compare Introduction, § 6, and Koeppel, De casibus virorum illustrium._

*P. 49 and note 1._
Notes: Poem II. Page 28, lines 368-378. 75


p. 28, 1. 368. As by nature] See note to c. 1. 219.

l. 371. I meane as thus] See notes to ll. c. 219 and II. 186. This same formula occurs: M. P. 149:

I meene as thus that noon heresye
Ryse in thes dayes, . . .

Pilgr. 4195: I mene as thus: conceyveth al.

Falls, 67 b 1: I meane as thus, I haue no fresh licour.

Ibid., 70 a 2: I mene as thus, if there be set a lawe.

Steele, Secrees, 757:

I mene as thus / by a dyvisioun.

Voss. Gg. 9, fol. 99 b:

I mene as thus for any froward delyt.

But also: Krausser, Complaint, 659:

I mene thus, that in al honeste.

Pilgr. 6945: I mene thus, thy sylff to saue.

ll. 374, 375. Degenhart, Hors, 306-308:

Born of a mayde, by grace, agayn nature,
Whan he bi mene of his humylite
List take the clothing of oure humanite.

M. P. 214:

Whan the high lord toke oure humanyte.

Ibid. 215: . . . . whan Crist Ihesu was born

Of a mayde most clene and vertuous.

Ibid. 249: which [i. e. Jesus] of mercy took our humanyte.

Morrill, Speculum, notes to ll. 365 and 367.

l. 378. ordeyned] Compare Holland's Bake of the Houdate, cd. by A. Diebler, ll. 733-735:

Haill, specious most specifeit with the spiritualis!
Haill, ordanit or Adame, and ay to indure,
Haill, oure hope and our help, quhen pat harme ailis!
LIST OF ABBREVIATIONS.

Aesop (Sauerstein) = P. Sauerstein, Lydgate's Aesopübersetzung in Anglia, ix (1886), pp. 1–24.
Court of Sapience = Wynken de Worde's print, 1510.
Degenhart, Horse = Degenhart, Max, Lydgate's Horse, Goose, and Sheep [Münchener Beiträge zur Romanischen und Englischen Philologie, Heft xix]. Erlangen und Leipzig, 1900.
Falls = Tottel's print, 1554.
Flour of Curtesie = printed in Stowe's Chaucer, 1661.
Giles = S. Giles von Lydgate; see Edmund.
Kk. i = Cambridge University Library MS, Kk. i.
Margarete = S. Margarete von Lydgate; see Edmund.
Pilgr. = The Pilgrimage of the Life of Man. Englisht by John
List of Abbreviations.


Schleich, Fabula = Schleich, Gustav, Lydgate’s Fabula duorum mercatorum [Quellen und Forschungen zur Sprach- und Culturge schichte der germanischen Völker, lxxxii]. Strassburg, 1897.


ten Brink = Chaucers Sprache und Verskunst dargestellt von Bernhard ten Brink. Leipzig, 1884.


Voss. Gg. 9. = Manuscript of the Leiden University Library: Codex Vossius Gg. 9.

abominable, adv. abominably, 11/288.
abrogge, inf. to abridge, 9/228.
accusours, sb. accusers, 20/139.
adolescens, sb. youth, 10/267.
adverte, inf. to heed, note, 19/93;
advert, 2. sg. subj. prs. 18/77;
aduerte, sg. imp. 23/229.
aleys (thaleys), sb. alleys, 28/362.
allwey, adv. always, 10/275.
almesse, sb. alms, 24/241.
aires, prow, (g. pi.) of all, 19/92.
als, conj. as, 22/186.
among, adv. from time to time, continually, 5/90, 18/61, 76.
apalle, inf. to grow feeble, 22/185.
amrse, sg. imp. take arms, 6/129.
asonder, adv. asunder, into parts, 21/166 (see N. E. D.).
apyne, inf. to spy, esp'y, 20/135.
atteynt, pp. attainted, 20/138.
atweyne, adv. asunder, 23/212.
atwynne, adv. between, 9/214 (see N. E. D. sub atwin).
avale, inf. to descend, 13/339, 15/395; analynge, prt. prs. 1/vi;
avaled, pp. 11/276.
auctor, sb. author, 14/392.
awayte, sb. ambush, 12/302.
avrong, adv. wrongly, 18/79.
axed, pp. asked, 21/149.
ayeyn, adv. again, 9/226; ayen, pp. 6/130, 15/402.
bare, 3. sy. pt. bore, 26/290, 28/379.
bareyne, adj. barren, 10/245.
bawny, adj. balmy, 17/39.
be, prep. by, 2/22, 3/55, 5/113.
beawe, sb. beauty, 23/204.
bemes, sb. beams, rays, 5/93; bemy, 14/391.
beth, pl. imp. be, 12/325.
betokenyth, 3. sg. prs. means, signifies, 18/66.
blyve, adv. quickly, 22/186.
boffettes, sb. buffets, 10/255.
bonched, pp. beaten, 23/206.
boote, sb. remedy, redress, 27/323.
briefly, adv. shortly, 1/xviii.
brid, sb. bird, 3/50, 4/69, 5/106, 7/178, 8/201, 11/275, 15/393, 19/86, 23/217; bryd, 5/101; bridle, 16/20, 18/71, 19/82; briddes, g. sg. 18/51, 76; briddis, 18/55, 59, 64.
byme, sb. bible, 9/238, 13/344.
bye, inf. to buy, 12/315, 22/182.
calde, 3. sg. pt. called, 3/56.
can = (be-)gan, 3. sg. pt. 6/136, 13/339, 15/395; 21/144; 3. pl. pt. 3/54, 16/19.
carectes, sb. characters, scars, 25/287.
cast, 1. sg. prs. intend, purpose, 18/52.
ceriously, adv. 24/245; see note to this line.
chaundelabre, sb. candelabrum, 26/320.
cheze, inf. to choose, 7/166.
chiere, sb. countenance, 17/46.
clennesse, sb. cleanliness, 23/227.
clennest, superl. cleanest, 28/375.
clepated, pp. called, 6/142, 8/187; clepid, 24/257.
Glossary.

clene, inf. to cleave, 6/138.
cleyne, inf. to claim, 8/196.
cold, inf. to grow cold, 11/295; cold, 20/132.
complyne, sb. last service of the day in monastic establishments, 16/5.
conceyte, sb. notion, concepition, 18/70; conceyt, 19/81.
conclude, inf. to confute, convince, 21/144 (see C. D. and N. E. D.).
connyng, sb. skill, 5/112; connyng, 7/177; konnyng, 8/180.
consistory, sb. consistory, 20/139.
continuantly, adv. continually, 20/116.
coveteous, sb. covetousness, 23/226, 24/239.
cowde, 3. sg. pt. coude, 10/271.
crym, sb. wrong-doing, sin (collective sing.), 14/369.
cure, sb. care, 5/117.
curious, adj. skilfully done, 4/76.
dampnably, adv. condemnable, 11/286.
daungier, sb. danger, 26/291.
dayerowes, sb. dawn, 3/54.
declyne, inf. to die, 8/186.
delitely, adv. delectably, 4/89.
delite, sb. delight, 13/352; inf. to delight, 17/37.
dened, pp. doomed, 14/375.
demeysned, pp. behaved, 11/286, 13/346.
depynt, pp. depicted, stained, 20/134.
derre, adr. dearer, 9/221.
deseneur, inf. to dissever, 7/167, 10/268, 15/412.
deydae, inf. to put away, 25/282.
dewe, adj. due, 15/405.
dismembre, inf. to dismember, 7/171; dismembre, 18/72.
dowst = doest thou, 2. sg. prs. 17/47, 18/75.
douteles, adj. doubtless, 27/326.
dresse, imp. sg. address, 21: inf. to direct oneself, pass through, 21/158.
dreynt, pp. drowned, 8/208.
dungeon, sb. dungeon, habitation, dwelling-place, 17/33.
dyamundes, sb. diamonds, 17/33.
cke, conj. also, 20/124, 135, 22/170, 28/370, 373.
encheson, sb. cause, 4/61.
enchesoned, 3. sg. pt. caused, 4/84 (not in C. D., M., N. E. D., and Str.).
encuragyt, pp. encouraged, 2/11.
enprinte, pp. imprinted, impress, 6/128; enprinted, pp. 11/296.
tenendyng, prt.prs. being intent, 4/64.
exaunynacion, sb. examination, 25/263.
exite, inf. to excite, 9/213.
eyssell, sb. vinegar, 14/368; yesel, 20/137, 25/265; eyssel, 22/196.
fade, adj. faint, poor, 8/180.
falsehede, sb. falsehood, 17/28; falsehood, 25/200.
felawe, sb. fellow, 21/156.
fer, adr. far, 8/51, 18/70; ferre, 28/352.
feres, sb. companions, 10/249.
feynt, adj. feigned, false, 19/80; 20/136, faint.
flossilyhede, sb. fleshliness, 19/84 (see N. E. D.).
flour, sb. flower, 28/378; florues, pI. 17/40 (20/118), 28/377; floweres, 27/341.
folilye, adr. foolishly, 7/170.
forth, adv. in truth, 16/8.
fowlish, sb. fools, 16/4.
fredam, sb. freedom, 20/111, 24/241.
freelte, sb. frailty, 13/351.
fre, pp. adorned, 17/34.
fyn, sb. fine, 16/21.
fyne, inf. to pay as a fine, 21/168.
fynance, sb. payment, compensation, 21/147 (see N. E. D. and Halliwell's Dictionary).
gadre, sg. imp. gather, 20/118, 27/341.
galantus, sb. lovers, 2/11; gaylauntes, 10/267.
geaunt, sb. giant, 27/333.
Glossary.

gesse, 1. sg. prs. guess, 4/86.
geyn, prp. again, 23/204; geyne, 23/226; geyns, 20 317.
gilt, sb. guilt, 22/179; gytt, 12/321.
giltles, adj. guiltless, 23/216; gyltles, 8/186.
glotenye, sb. gluttony, 25/265; glotonye, 23/229.
grefe, sb. grief, 10/264: greuens, pl. 14/376.
hede, sb. heed, 19/98; heede, 28/368.
hel, sb. health, 7/154, 12/317, 15/406.
hel, inf. to heal, 9/223, 12/319.
hele, sb. hell, 6/126: hell, 6/133, 144, 11/290, 15/400.
hen, 3. sg. pt. hung, 14/379.
henne, adv. hence, 13/335; hennys, 21/248.
herber, sb. herbarry, orchard, 28/359.
heved, sb. head, 24/232.
heved, sb. hue, colour, 20/121.
heyre, sb. heir, 25/274.
hogh, adv. how, 6/125, 7/178, 10/252, 258, 260, 12/307, 321, 13/345; 14/374; hough, 4/69, 7/156.
hokes, sb. hooks, 12/305.
hole, adj. whole, 25/271.
namwed, pp. coloured, 16/2.
hurde, sb. hurt, 7/154.

iblent, pp. made blind, 20/130.
ie, sb. eyes, 19/108, 20/130, 22/194; ie, 22/177.
ileft, pp. left, 23/220.
imynt, pp. mixed, 20/137.
infecte, pp. fainted, injured, 6/143.
ioic, sb. joy, 7/168.
ighe, sb. judge, 10/254.
kalendes, sb. first of the month, 2/25, 3/45.
kepe, sb. heed, 17/41, 27/337.
knowleche, sb. knowledge, 1/ii.
korve, pp. carved, cut, 23/214.
kyndely, adv. according to kind or nature, 3/33.
kyune, sb. kind, 28/369.

lad, pp. led, 10/253.
ladyly, adj. ladylike, womanly, 2/8.

laundere, sb. 24/251; see note to this line.
leche, sb. leech, 14/376.
ledne, sb. speech, language, song, 16/16.
leep, 1. sg. pt. leapt, 4/59.
lenger, adv. longer, 14/391.
lest, adv. least, 15/407.
ley, sg. imp. lay (down), 9/222; lying, prt. prs. 12/304.
liche, adv. like, 19/102, 22/181.
lorne, pp. lost, 18/60; see note to this line.
lwe, inf. to lie, 7/175; 9/222; lying, prt. prs. 12/302.
lyne, inf. to ensnare, 10/243.

maner, sb. sort, kind, 9/213, 18/70.
matuyne, adj. (sb. ?) matutinal, matutine, 8/187.
maunde, sb. 24/248; see note to this line.
mene, adj. mean, middle, moderate, 1/vi.
mestecues, sb. injuries, 14/360.
mueuth, 3. sg. prs. moveth, moves, induces. 3/34; meueth, pp. 2/22.
mynt, pp. mingled, mixed, 16/3.
27/347.
miscyne, inf. to come to harm, 6/137.
mone, sb. moon, 17/48.
mone, sb. moon, 21/157.
moralite, sb. moral of a tale, 18/65.
mornynge, sb. mourning, 4/70, 7/179.
mortall, adj. fatal, violent, 4/77.
dying away, 7/178.
mote, 3. sg. subj. must, 28/364.
myndely, adv. mindfully, 6/128 (not in C. D., M., or Str.).
mystyng, verb. noun, going astray, erring, 23/209.

nade = had not, 6/140.
nedes, adv. needs, 3/29, 7/157, 8/181.
nere, adv. nearer, 9/222; here, 26/292.

noight, conj. not, 9/212: nought, 17/45, 20/117.
none, sb. nones, 4/75, 5/105, 14/380, 386.
notheles, adv. nevertheless, 2/19, 4/82, 11/285.

NIGHTINGALE.
nuwe, adj. new, 16/15.
nyghtyngeale, sb. nightingale, 1/i,
2/13, 13/337, 15/393, 16/11, 19/104, 28/355: nightingale, 2/16:
nyghtyngeale, 3/34, 5/113.
nyltow = wilt thou not, 2. sq. prs.
27/337.
nys = is not, 17/25.
oec = the call of the nightingale,
5/90, 98; oecy, 16/14, 18/55, 59.
19/85, 23/217.
oones, adj. once, 23/213.
or, conj. before, 3/54, 11/41, 24/248.
oorinall, adj. 6/142; see note to
this line.
oneral, adv. everywhere, 20/121.
onergo, pp. overgone, 3/47.
ouererved, pp. rolled over, turned
down, 8/208: see note to
this line.
oyrs, sb. hours, 1/11.
outragely, adv. outrageously, 3/32.
paradise, sb. paradise, 7/150.
parde (= a common oath), 17/24.
passing, adv. surprisingly, 21/159.
past, pp. passed, 9/239, 10/247.
pees, sb. peace, 27/324.
pepyll, sb. people, 7/152.
perse, inf. to pierce, 6/138: perse,
25/233: persed, 3. sg. pt. 14/387;
pp. 3/52; perced, 23/212.
peyneth, 3. sg. prs. pains, 18/73.
pleasance, sb. pleasure, 16/19.
ponerce, sb. poorness, 23/226.
poynaunt, adj. poignant, 23/201.
pressour, sb. press, 21/153, 26/304.
prime, sb. prime, 4/78, 8/199, 9/240.
primetens, sb. spring, 2/11, 23.
proyagne, inf. to preen, 16/7.
prynes, sb. princess, 2/11: pryn-
cesse, 2/3.
pruniched, pp. punished, 9/237.
quayere, sb. quire, book, 2/1.
quayeres, 21/152; see note to this
line.
quame, inf. to please, 9/231.
quert, sb. sound health, 6/130; see
note to this line.
qwyte, inf. to quit, 21/154.
raye, inf. to run, roll, 25/273.
redly, adv. readily or promptly, 3/39 (see Str., p. 493: reedi, or p.
496; brad; C. reads: Redely).
refreyd, sb. refrain, 16/14.
remord, inf. to cause remorse, 8/190.
remoued, pp. renewed, made new
again, 2/23.
replet, adj. quite full, 4/89.
reprof, sb. reproof, 8/193: reprof,
10/261: reprones, pl. 14/368, 373:
resownyth. 3. sg. prs. resounds, al-
ludes, 19/84.
rewe, inf. to rue, 22/175.
rote (be ~), sb. 3/39: see note to
this line.
ryghtwisnesse, sb. righteousness, 8/204.
safe, pp. save, 7/154; sauf, adv. ex-
cpt, 16/10.
sanacionn, sb. salvation, 15/406.
pt. 20/125.
scripture, sb. writing, the Holy Scrip-
ture?, 5/114: see note to this line.
sely, adj. unfortunate, fatal (?), 7/151; see note to this line.
soupte, 3. sq. pt. seemed, 17/43.
sorpenyue, adj. caused by a serpent, 26/315.
sayn, pp. seen, 25/272.
seying, prt. prs. saying, 14/388.
scheue, adv. beautifully, splendidly,
22/194.
showres, sb. conflicts, struggles, 27/338.
sixt, sb. sixte, 5/96, 13/359, 14/378,
350: syxt, 15/342: syxte, 14/365.
sle, inf. to slay, kill, 7/161; sq. imp.
16/20.
sloough, 3. sq. pt. slew, 28/379.
smerete, inf. to be punished, 6/131.
sotell, adj. subtle, 6/136.
soth, sb. truth, 19/82.
sotthfastnes, sb. truthfulness, 8/184.
soum, sb. sound, 4/66.
sounde, inf. to heal, 25/268.
sperre, sb. sphere, 2/26, 5/92.
sperched, sb. spear-head, 21/158.
spet, sb. spittle, 10/259.
spruynt, pp. sprinkled, 20/121.
sterede, pp. stirred, excited, 10/269.
sterres, sb. stars, 11/283; sterris, 17/38.
sterve, inf. to die, 14/364, 19/110.
starf, 3. sg. pt. 19/94.
stuen, sb. voice, 3/42.
stoole, sb. stole, 21/141.
streyght, ade. straightway, directly, forthwith, 6/144, 8/198, 24/234.
sterwe, 1. sg. prs. strains, 18/73.
surfayte, sb. (surfeit), sin, 25/266.
surfete, 22/183.
suwen, inf. to follow, 21/163.
syxth, conj. since, 8/198; sith, 9/220, 10/246.
table = to abide, inf. 4/84.
takestow = takest thou, 2. sg. prs. 18/71.
tale, sb. 3/35; see note to this line.
tee, inf. to draw, 21/166.
tene, sb. vexation, injury, 22/193.
thaleys = the aleys; see aleys.
thoure = the hour, 11/274.
thurghnayled, pp. nailed through, 24/240.
to, ade. too, likewise, also, 13/333.
todrawe, pp. drawn asunder, 10/256.
toforne, ade. before, 18/58, 27/326; tofore, 20/123.
to-Rent, pp. rent to pieces, 20/127.
to-Rive, inf. break up, rend asunder, 27/332.
totogged, pp. pulled to pieces, 10/256.
towchyng, verb. noun, touch, 23/207.
trade, 3. sg. pt. trod, 21/155.
trew, ade. true, 17/30; triewe, 18/69.
triacle, sb. antidote to poison, sove-reign remedy, 23/224.
triewely, ade. truly, 18/56.
trone, sb. throne, 6/145.
trowe, 1. sg. prs. trust, 16/15.
tunge, sb. tongue, 22/198.
tyme, sb. musical measure, the same . as 'tempo,' 4/80.
vale, sb. valley, 28/352.
vch, prom. each, 6/143, 9/236.
ver.iy, ade. true, 2/24; verry, 5/117, 27/342; verey, 8/207.
versed, pp. related or expressed in verse, turned into verse or rhyme, 5/108.
vnclose, inf. to unfold, 20/113; 18/51, explain.
vndrestondyng, verb. noun, understanding, 19/81.
vkyudly, ade. unnatural, 11/294.
vntriewe, ade. untrue, false, 16/17; untriew, 19/80.
voide, inf. to leave, 7/150; voidyng, prt. prs. making void, vacant, driving out, 27/322.
vpsmyte, inf. to raise, 17/39.
vynge, sb. vineyard, 21/167.
werre, sb. war, 13/361.
weyfe, inf. to waive, 12/306.
wheltherre, ade. by which, 27/321.
wont, pp. accustomed, 28/356.
wsynge, prt. prs. using, 12/305.
yaf, 3. sg. pt. gave, 4/61, 14/389.
ybought, pp. bought, 15/396.
yerd, sb. staff, rod, 27/327.
yerth, sb. earth, 6/123, 13/348, 14/384, 15/395.
ylyke, ade. alike, 4/87.
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